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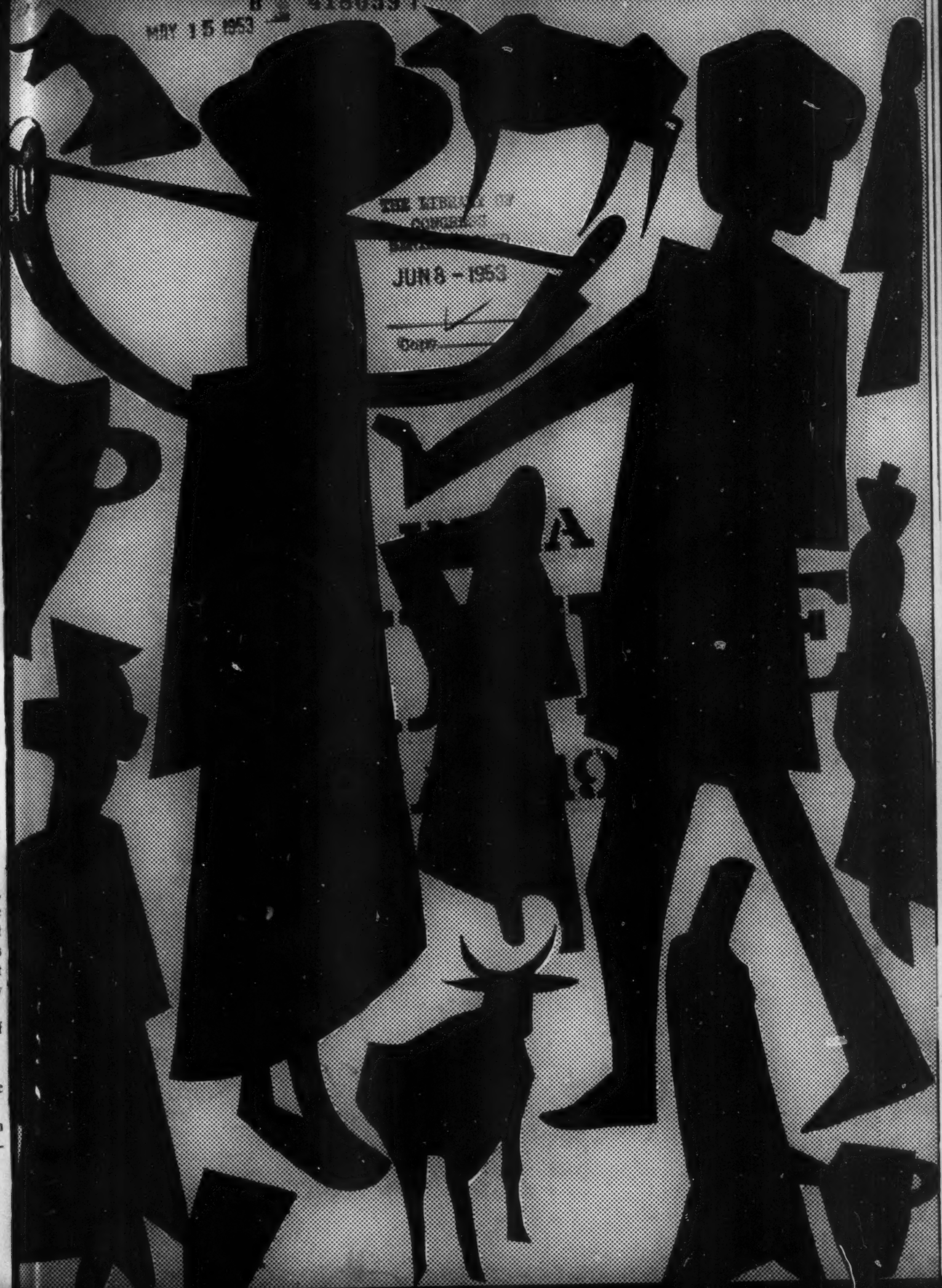
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Cover Artist Mariana Gosnell is a junior at Ohio Wesleyan University. She writes, "Since India is a land of contrasts where the old continues alongside the new, I tried to express this duality by showing the traditional conceived in a modern, abstract style. I think both spirits of India are united in this way."

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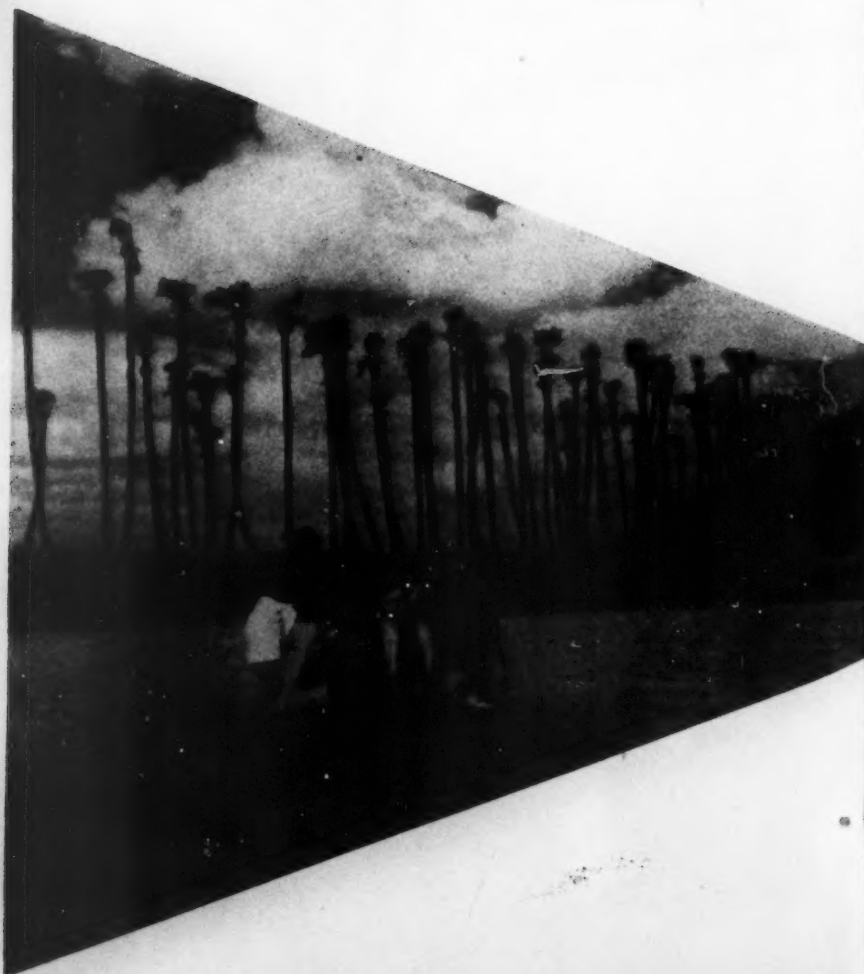




INDIA

*Welcome, brothers and sisters,
welcome to our land of India
where Time stands knee-deep in the sands of history
exchanging inscrutable smiles with the Sphinx.
The white purity of the Himalayas
crowns her like a tiara.
The green paddy fields are the folds of her saree,
She smiles and the coconut palms sway with delight.
She laughs and the rivers flow to her mirth.
At night she veils herself in her black mantle
studded with stars.*

*Look around you, brothers and sisters!
She pours the streams of Travancore through her fingers,
cool waters to refresh the tired traveler.
She waves her slim arecanut trees
like hands raised in salutation.*



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Welcome, brothers and sisters,
 Welcome to our land of India,
 Mother of civilizations and cultures.
 She suckled the Khmer people
 who built Ankor-Wat in her likeness.
 She left a dream behind in Borobudur
 where dreamy Buddhas sit, silent and still,
 amid the Javanese rice fields.
 She stretches out her hand to faraway Nippon
 and touches the folds of Buddha's robe in Kamakura.

Welcome, brothers and sisters,
 Welcome to our land of India,
 the land of Mahatma Gandhi.
 The glory that was India had turned to dust and ashes.
 Hollow-eyed poverty held us in its grip,
 the demons of disease danced upon our prostrate bodies.
 Then came the Mahatma
 with the light of freedom in his eyes.
 He fashioned a new nation out of our ancient dust,
 and we felt we were men again.
 He set our hands to the plough
 and we are ploughing now,
 ploughing through the old rubble
 ploughing through the dirt and disease
 ploughing through ignorance and superstition.

Pray for us, brothers and sisters,
 that we plough straight and true,
 that we be worthy of a harvest
 after the seedtime of national rebirth.

Welcome, brothers and sisters,
 Welcome in the best way of all,
 Welcome in the name of Jesus Christ.
 Two thousand years have slipped by
 like freshes in the Ganges
 since St. Thomas came to our land.
 Here, though the cross is lifted up
 amidst the paddy fields and coconut palms
 and white-clad Christians flock to the churches
 when the bells call them to worship,
 our wise men have not yet seen the star,
 and the manger of Bethlehem
 is not yet the cradle of our land.
 But Christian hope never dies
 and the ends of the strands of destiny
 are held safe in the hands of God.

And so we greet you with the kiss of peace.
 Pass it on to the ends of the earth!

Chandran Devanesen
 Madras Christian College
 Tambaram, South India

Where Apostle Thomas
 Was Martyred



It's a surprise to most Western Christians to discover that a Christian church has existed in India since apostolic times. Tradition says that St. Thomas, one of the Twelve, founded the church.

The Syrian Church of Malabar

By C. E. Abraham
Principal, Serampore College
Serampore, West Bengal

WHATEVER be the verdict of history upon the claim made by the Syrian Church of Malabar to its apostolic foundation, there is little doubt that from the very early centuries of the Christian Era there was a small but flourishing community of Christians in the southwest corner of India. They were known to the world outside in the earlier centuries by different names, such as "Thomas Christians" and "Syrian Christians," and it is the descendants of this body of Christians that mostly constitute the present Syrian Church of Malabar. That church is one of the smaller historic churches of Christendom. The vicissitudes it has passed through no less than the distinctive features of its church life give it a unique place among the churches in India. The land of Kerala consisting of the United

State of Travancore-Cochin and the adjoining district of Malabar, the home of the Syrian Church of Malabar for several centuries past, has the distinction of being one of the few areas in India where the Christian Church reckoned as an integral part of the landscape counts for much in the life and outlook of the people as a whole, Christian as well as non-Christian. Christians in Travancore who form approximately a third of its population are by no means to be considered a negligible minority in that region as in certain other parts of India. We are, however, concerned in this article not so much with the Syrians as a community as with the Syrian Church, on the one hand in its relation to other churches, and on the other to the culture and traditions of the people of India among whom it has its existence.

The Syrian Church is a generic term describing a church which at one time existed as a single and undivided unit but which has since the sixteenth century been split up into different sections. In one sense, therefore, it would be more correct in the circumstances that prevail today to speak of the Syrian Churches than of the Syrian Church. We shall, however, continue to speak of the church in the singular and treat the various sections as but branches of the one and the same tree.

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The Gothic-arched cross on the left side-altar of the Kottayam Valiyapalli Church in Travancore. The age is not clear, but such crosses are the most ancient material vestige of Christianity in South India.

Apart from the numerous body of the Syrians who pledged obedience to the Pope under political proselytizing pressure from the Church of Rome in the sixteenth century and who since then have been reinforced by converts of various Roman Missions from the West, there are the non-Roman Syrian Christians constituted at present into two main bodies, known popularly as the Jacobite² and the Mar Thoma³

sections of the Syrian Church. The former is by far the larger section and embraces within it certain minor divisions including distinctive church groups such as the Independent Church of Thozhiyur in the District of Malabar and the Sudhist or the Knanaya⁴ Church mainly found in Travancore. The main body of the Jacobites is threatened at present with a split over the question of the jurisdiction of the Syrian Patriarch of Antioch over the temporalities of the church. Of the two parties who are

² *The Orthodox (Jacobite) Syrian Church—Catholicos Party.* H.H. The Catholicos and 5 Bishops for 5 dioceses. Priests 300 (?), monks 7, Deacons 65, Parishes 400 (approximately), Sunday Schools 300, Religious Communities 3, Evangelistic Institutions 2.

³ *The Orthodox (Jacobite) Syrian Church—Patriarch's Party.* Priests 380, Deacons 55, Parishes 425, Monasteries 6, Theological Seminaries 6, Bishops 5.

Members of the above two Churches half-a-million approximately.

engaged in fighting this out in the law courts, one swears unquestioning allegiance to the supremacy of the Patriarch, while the other stands for local autonomy in administration for the church in Malabar with a Catholicos at the head. The latter prefers to call itself the Orthodox Syrian Church—a name which they hold is the proper appellation for themselves and those who are championing the Patriarch's cause. The other party continues to call itself the Jacobite Syrian Church and insists on closer relations with the Patriarch of Antioch. It must be borne in mind, however, that as regards doctrine and dogma there is hardly any difference between the various sections of the Jacobite or the Orthodox Church. The Independent Church of Thozhiyur⁵ stands in a class by itself. In point of doctrine and ritual it has spiritual affinity with the main stream of Jacobite thought while in the matter of order it maintains friendly relations with the Mar Thoma Church. Over against the Jacobite or the Orthodox section stands the Mar Thoma Church which is entirely independent of the See of Antioch and in point of doctrine has an emphasis that is evangelical, though in worship as well as in other matters it has much in common with other sections of the Syrian Church.⁶ It may be added here in order to complete the picture that there are other sections of the church in Kerala, such as the three dioceses of the Church of South India—North Kerala, Central Travancore and South Travancore—in which also, especially in the second there are varying proportions of Syrian Christians who at one time belonged to the Syrian Church.

WE may now proceed to discuss the subject of the contribution of the Syrian Church to the Church in India under the following four heads—Self-

⁴ *The Malabar Independent Syrian Church.* Thozhiyur, South Malabar. Bishop 1, Parishes 6, Priests 4, Deacons 3, Members about 2,000.

The Chaldaen Syrian Church (Trichur). Priests 4, Deacons 7, Parishes 12, Members 12,000, Bishop 1.

⁵ All the sections of the Syrian Church use a common liturgy—the liturgy of St. James—either in Syriac or in Malayalam.

support, Evangelism, Social Action and Ecumenism.

(1) *Self-support*—One of the things of which the Syrian Church may justly be proud is that in all its sections the church is entirely self-supporting. It does not receive any foreign subsidy to carry on its work or to support its ministry. To churches planted by western missions in other parts of India, which are in many cases still dependent on funds from the West, the phenomenon of a church that is purely indigenous and entirely self-supporting should prove to be a source of inspiration and encouragement. The chief sources of income for the Syrian Church are endowments in property, fees charged for spiritual ministration and voluntary gifts. Some of these items may not commend themselves to those who do not believe in a cash nexus in the spiritual ministrations of the church. The Mar Thoma Church, it may be pointed out, had serious misgivings in this regard some years ago and as a result has now completely switched over to voluntary giving, abandoning the security that is provided by a system of compulsory payment of fees imposed by the church. When the change came the ministers were in sore straits for some time, but the people rose to the occasion and are now fully convinced of the rightness of the step that was taken and are consequently alive to their responsibilities. This shows that self-support can be achieved provided the incentives are there. The greatest incentive, of course, should be the conviction on the part of every member that his church is an instrument in God's hands for the salvation of men and that it is a privilege for him to take his share in equipping the church for this great task.

(2) *Evangelism*—The record of the Syrian Church over the centuries in the matter of evangelism is not one that reflects credit on itself or inspires much confidence in others. In this respect the experience of the Syrian Church may serve as a warning to other churches in India. Set in the midst of an overwhelmingly non-Christian population, the church began to adjust itself to its environment

and did it so perfectly that the edge of its missionary obligation was blunted beyond recognition. The members of the church were concerned more with their social standing than with the obedience to the Master's last command. The result was that the Syrian Christians were for many centuries not only indifferent to evangelism but did hardly consider it as a part of their Christian duty and privilege. Contact with western missions, particularly the C.S.M. and the L.M.S. who started work in Travancore in the early decades of the nineteenth century, has brought about a welcomed change in the outlook of the Syrian Church. Educational institutions, such as Madras Christian College, Serampore College and Bishop's College, Calcutta, also deserve honorable mention in this connection. We find today certain sections of the Syrian Church actively engaged in evangelistic work both in and outside Travancore. The Orthodox Church has three ashrams under its auspices—two in Travancore and one at Tadagam in Coimbatore District and all three are active centers of evangelistic work. A missionary order⁷ founded in 1924 by a graduate of Serampore College has been the means of bringing into the Orthodox Church as many as nineteen thousand converts from the backward communities within the last twenty-eight years. The Mar Thoma Church, awakened earlier to its missionary obligation, founded an evangelistic association in 1888, and has been carrying on vigorous missionary work in and outside Travancore during the last fifty years. It is associated very closely with the National Missionary Society of India, and has several ashrams and mission fields, in which the devotion and zeal of its young men and women are much in evidence. There is a group of young men who is at present planning a mission to Nepal, a land where the preaching of the Gospel is still forbidden. While there is much to admire in the self-sacrificing devotion to the missionary cause on the part of some zealous members belonging to the

⁷ The order of the Servants of the Cross founded by Remban M. P. Petros of Cochin.

present generation of the Syrian Church it must in all humility be admitted that the church cannot be said to have developed any new technique or made an outstanding contribution in any way to the evangelistic task of the church in India. But it has proved an excellent imitator and any special contribution it has made may perhaps be found in its wholehearted espousal of the ashram method of evangelism. Another thing that may be mentioned in this connection is the witness of a dedicated life illustrated by some of the illustrious sons of the Syrian Church such as Mar Gregorios, bishop, ascetic and saint; Sadhu Kochunju, ascetic and preacher; Bishop Abraham, preacher and leader in evangelism; and K. C. Chacko, professor and a man of prayer, faith and vision.

(3) *Social Action*—The Syrian Church, like other long-established churches, has in the past generally been identified with vested interests, more perhaps through inertia than of deliberate choice. But in recent years, partly as a result of the national movement for political freedom under Gandhiji's leadership and partly as a result of a renewed study of the Bible, the challenge of social justice has stirred hitherto slumbering consciences and made them sensitive to the exploitation of man by man in the economic and social spheres of life. Customs and practices which were once taken for granted are now being questioned and in many cases abandoned. The Prohibition Movement, the Peace Movement associated with the Fellowship of Reconciliation and the Movement for Communal Harmony have found able and convinced advocates among the members of the Syrian Church and have made some headway in areas in Kerala where the leaders as well as the rank and file of the church members have caught a new vision of the Kingdom of God and have come into intimate personal contact with Jesus Christ their Lord and Saviour as the result of a spiritual revival in the church. The famous Maramon Convention, under the influence of speakers like Dr. G. Sherwood Eddy in earlier years and Dr. Stanley Jones at the present time, has

been a great force in emphasizing the social application of Christian principles. To take a recent instance, at the last meeting of the Maramon Convention held in February, 1952, at the instance of Dr. Jones, a seven-point program was adopted, which when implemented, is sure to bring about a great change in the social habits and practices of the people. Not only social service and social reform but social action, too, on the basis of Christian principles has been envisaged by some of the progressive forces in the Syrian Church.

In this connection the work of the Youth Christian Council of Action, associated with the Christavasram at Manganam, Kottayam, deserves honorable mention. This group consisting of a few keen Christian young men and women was called into being in the dark days immediately before Independence (1947) when a Dewan of the State of Travancore proved to be a veritable nightmare for the church in this small state. The Y.C.C.A. promotes the study of social and economic problems facing the Church and the country, and tries to organize public opinion along constructive Christian channels. It has conducted surveys on "caste," "dowry" and "litigation" within the Christian community and has thereby focussed attention on these evils. "The council has been striving," in the words of its general secretary, "to bring home to the Christian community the message of Jesus that in political or in any other field the only way to save its life is to lose itself in the service of others—not in seeking its own rights and privileges." The Y.C.C.A. may not have many achievements to its credit so far, but the very fact of its existence is full of promise for the church in Kerala. It is a standing challenge to the social conscience of the church in Malabar.

(4) *Ecumenism*—It remains for us to see what the attitude of the Syrian Church is in regard to the problem of ecumenism. From the fact that the Syrian Church of Malabar has been brought into contact with various churches, eastern and western, in the course of its long history, and yet remained geographically far removed

from the scenes of the theological battles of the church in general, we may expect that church to be in a favorable position to act as a bridge between churches and denominations which have been pulled asunder by the accident of history or geography. Such expectations may also be strengthened by the thought that the Syrian Church in a heroic moment of its history marshaled all its forces and stoutly resisted the claims of the Roman hierarchy to order the church about in the matter of faith and order. The reference, of course, is to the famous Coonen Cross declaration of 1653, a declaration that is on a par with some of the western manifestoes against Papal autocracy. The church then stood unequivocally for its autonomy, and if the Decrees of the Synod of Diamper (1599) are any guide, one may add, also, for a faith that was evangelical without being sectarian and catholic without being Roman. Much water has flowed under the bridge since 1653 and it is little wonder if the Syrian Church today does not stand where it did three centuries ago. The church is now divided and subdivided into various groups, and it is not surprising that she cannot speak with one voice in regard to questions of faith and order.

In order to be realistic in our approach to the problem of ecumenism, it is necessary that we should look at the relations between the different sections of the Syrian Church on the one hand and their relation to the churches outside on the other. With regard to the former, it is sufficient for our purpose to consider the relations between the Orthodox Church and the Mar Thoma Church, leaving out of account the minor sections in the Orthodox or the Jacobite Church. These two churches have passed through various stages of mutual relationship, which in diplomatic language may be described as belligerency, armed neutrality, and correct diplomatic behavior. It must, however, be borne in mind that individuals and groups on either side have proved that spiritual fellowship is not always conditioned by the official policies of their churches. The founding of the Alwaye

Union Christian College in 1921 as a venture of faith on the part of a group of friends belonging to the Orthodox and the Mar Thoma Churches, together with an Anglican missionary, raised great hopes towards Christian unity in Travancore. These hopes were raised to a higher pitch when representatives of the churches came together in the thirties to discuss points of agreement as well as of difference between their churches with a view to promoting closer cooperation. But for various reasons the negotiations were broken off. The present position is that one of the parties—the Anglican Church in Travancore and Cochin—is an integral part of the Church of South India, and the Orthodox and the Mar Thoma Churches are much in the same position as they were about a quarter of a century ago. While there is no open rivalry between them or mutual recrimination as there existed at one time, it would be rash to say that these two churches are working together with the utmost harmony and good will.

This may seem rather strange when ecumenism is in the air all over the world. It is true that representatives of the Orthodox and the Mar Thoma Churches fraternize with one another when they meet in Amsterdam, Lund or Geneva. Yet it is also true that the two churches have not appreciably come any nearer by participation in ecumenical gatherings. There are many reasons which might explain this strange phenomenon. First of all, there is the reason that is contained in Oliver Tomkins' observation about transconfessional trends. He says, "It is a notable fact of recent ecumenical history that, partly because they began to know something about other people, many traditions have become much more sharply aware of themselves. . . . In differing degrees, churches which had little troubled to do so before are organizing themselves on a world-wide confessional basis."⁸ The Orthodox Church thinks that its primary duty is to foster closer union with churches in the Near East than with

⁸ Oliver Tomkins: *The Church in the Purpose of God*, S.C.M. Press (1950), pp. 44-45.

its neighbors next door. Secondly, the isolation in which the Syrian Church found itself for centuries has unfortunately left a legacy of stagnation and mental apathy, and it is not easy to exorcise this spirit from its policies and programs. Thirdly, there is the weakness of internal divisions in the Jacobite Church and preoccupation with purely domestic issues. Fourthly, there is a lack of knowledge and appreciation of the theological standpoint of one's own church as well as of others so that preconceived notions of supposed correctness of dogma or practice are preferred to the give and take of theological discussions. Both the Orthodox and the Mar Thoma Churches should realize that neither orthodoxy nor evangelicalism is the monopoly of either. They should both have the humility to recognize that "Evangelicalism is the salt of Catholicism, which purifies it and quickens it: Catholicism is the leaven of Evangelicalism, which enriches it and humanizes it." Alignment with influential churches of the same pattern is also a temptation that constantly faces smaller churches in all ecumenical circles. The chief reason, however, in the present writer's opinion, is a lack of earnest conviction about and concern for the ultimate objectives for which a church stands. If the churches in Malabar or elsewhere in India realize that the evangelization of India is their supreme duty it is bound to influence their attitude to other bodies engaged in the same task. In that case they could recognize in their supposed rivals, partners in the same heroic enterprise.

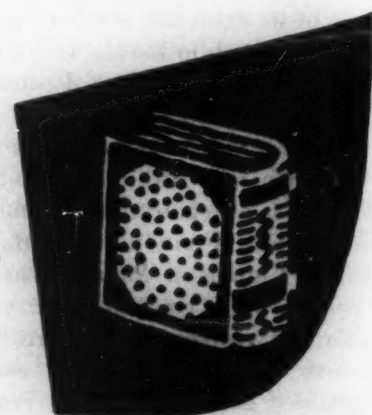
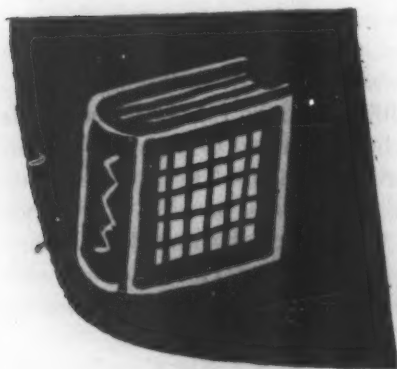
We may now look at the relations

to other church groups in India of these two churches, the Orthodox Church and the Mar Thoma Church. In modern times the Orthodox Church has shown great interest in promoting friendly relations with several eastern churches and it is now in communion with the Armenian, Coptic and Ethiopian Churches. Among western churches the high Anglican section of the church of England is, perhaps, the only branch of the Church Universal that enjoys the confidence of the Orthodox Church: yet even here it comes short of intercommunion officially approved by both churches. The Orthodox Church is not a constituent member of the Christian Council of India, though its representatives are often invited as visitors to attend meetings of the council. One wonders whether ecumenism like charity should not begin at home! With regard to the Mar Thoma Church it may be said that its autonomy and compactness have made it easier for the church to enter into friendly relations with other churches. In 1937 there was established "a measure of limited and partial intercommunion" between the Church of India, Burma and Ceylon and the Mar Thoma Church. Though the church has not officially considered the question of organic union with other churches one gathers the impression that it is not likely to disapprove of any such union on the basis of what is known as the Lambeth Quadrilateral. The Mar Thoma Church works in full cooperation with other churches in the National Christian Council and the National Missionary Society of India.

To sum up, the record of the Syrian Church in the field of ecumenism has not been an impressive one, nor is it likely to improve unless the different sections of the church are converted to a new point of view as a result of the impact of new forces operating in the world today. Its isolationism must go and with it much of its mediaevalism on the one hand and revivalism on the other. It must turn its eyes outward and begin to realize the immensity of the task of the Christianization of India which is its God-given destiny. It must set its own

house in order, not by perfecting its organization but by laying hold on spiritual values and by placing the interests of the Kingdom of God first. When it becomes aware of the problems confronting it—social, economic and ecumenical—it will naturally develop a sense of proportion.

THE Syrian Church is a church with great potentialities. It is an indigenous church and is deeply rooted in the cultural soil of India. Its emphasis on worship, the simplicity of living of the rank and file of its members, the loyalty that it is able to evoke in them, the sacrifices that its youth is prepared to make in its service, as shown in educational and evangelistic enterprises, its independence, the record for integrity of character that some of its members have established in the service of the State—all these are great assets which can be made to pay high dividends for the Kingdom of God in India. But on one condition only. The church must first wake up. It must get a new vision of its destiny in the purpose of God and be prepared to surrender immediate gains and little triumphs of factions and parties in the interest of wider conquests for the Master and his Kingdom. How will the Syrian Church respond to this challenge of the hour? Much depends on the way the youth of the church looks at the church and her Master. Is the cross of Christ to the Christian young man and woman today an irrelevance in the context of world problems, or a shield for defence and shelter, or a trumpet call to action? The church awaits the answer and so does the Master.



motive

One of our nation's leading authorities on comparative religions is Dr. Edmund D. Soper of Evanston, Illinois. He is well known as the author of *The Religions of Mankind*, and *Racism, A World Issue*. He writes here from personal observation gained from a recent teaching assignment in India.

The Modern Revival of

HINDUISM

THE greatest day in the history of India was August 15, 1947. That was Independence Day when, after two hundred years of domination, the British rulers sailed away, never to return. It was the end of colonialism and the beginning of an era of freedom and independence. The effect of independence has been transforming. Instead of a sense of resentment, frustration and bitter hostility, everywhere exhilaration, pride, confidence and glorification of all things Indian spread like wildfire and took possession. "India for the Indians" is a slogan ringing in the hearts and minds of young and old alike. We may need western science and technology but we have no need of western culture; it is inferior to our own heritage—these are sentiments widely current. And of course religion is always included, for Indian religion and culture are inextricably woven together in the texture of Indian thinking.

The Hindu revival takes very divergent forms, according to the different

persons and movements that have been and are promoting it. While the enthusiasm over independence has provided a strong added stimulus, it had its inception long before. There was the celebrated Ram Mohan Roy who, a hundred and twenty-five years ago, founded a theistic church called the Brahmo Samaj in which to this day services are conducted in Quaker-like simplicity. Its members have given themselves to social reform, making, for instance, one of the first protests against child marriage. It has always been a small body but witnesses to the presence of a group of noble-minded men and women who cannot associate themselves with their fellow Hindus in an idolatrous and otherwise objectionable worship.

Two other organized movements have also been a great stimulus to the modern revival. One is the Arya Samaj, founded in 1875 by Dyanand Sarasvati, a church or society which, through its schools and its popular propaganda is exercising a large in-

fluence in India. Far more than the Brahmo Samaj this society is definitely Hindu. The one point of greatest departure from orthodox Hinduism is its repudiation of idolatry and belief that there is only one supreme God, who, they say, was proclaimed by the seers in the ancient literature of India. One of the greatest objectives of the Arya Samaj is to offset the influence of Christianity and destroy its hold on the thousands of outcasts who have come into the Christian Church. With branches scattered widely over the country, the Arya Samaj is having considerable success in reviving the faith of Hindus who had lost interest in the old faith and practices.

THE other movement is the Theosophical Society, with its five hundred branches all over India—and many others elsewhere in the world. Its chief protagonist was Mrs. Annie Besant, the widow of an Anglican clergyman in England, who was so completely

converted to Hinduism that she proclaimed every belief and practice in Hinduism as worthy. This was too extreme for many high-minded Hindus who, while they would not think of separating themselves from their ancestral faith, were convinced that there was great need of reform. They also objected to the way in which the society dabbled in the occult in its seances. But working especially through schools and literature distribution the Theosophical Society is making a real contribution to revival of interest in the old faith.

It is surely apparent that the revival in Hinduism is not a single, organized movement. It springs into being wherever a man arises who feels deeply that Hinduism is not measuring up to present needs. He begins to write and preach, to gather a group around him to assimilate and propagate his ideas. India still loves a "guru," a master teacher. Again this is a revival in Hinduism and scarcely a revival of Hinduism. It is a movement chiefly among the intelligentsia, the university professors and students, the professional men and many of the highly educated business class. It is not a popular movement and most of the millions of Hindus living in the mud villages do not know about it. The same old worship goes on in the same old way in a hundred thousand temples and shrines all over India. The Brahmin priesthood for the most part is obscurantist and more interested in gathering in money than in meeting the religious or social needs of its people. This very condition has caused many enlightened men and women to become followers of one another of these leaders.

One of the most remarkable recent leaders was Sri Aurobindo who died December 5, 1950. Here was a man who began his career as a public servant but gave it up and became a recluse. He established a small ashram, or community group, where he wrote and taught. Through his books his influence has been tremendous. He was in the true succession of Hindu seers. The Secretary of the Treasury of the Central Provinces made a speech in my hearing. He told us that

his public life was incidental as compared to his devotion to Aurobindo. Several times over he declared, "You are divine," "We are all divine," emphasizing one of the chief points in the philosophy of his master, who produced a large book of a thousand pages called *The Life Divine*. By insisting that the theory of evolution in modern science was a most important asset, Aurobindo thought of men as well as nature as evolving toward the ultimate goal of divine reality. Potentially we are already divine. His influence on highly cultured men and women has all been in the direction of a revived Hinduism.

BUT we have yet to deal with the very definite movement with a very definite message which is the very heart of the revival. This is the Ramakrishna Mission, an order of celibate monks, organized to promote their interpretation of Hinduism not only in India but in western lands as well. The central ideas of this movement are almost a commonplace in India. As I was passing out of the grounds of the headquarters of this mission in the sacred city of Banaras a splendid-appearing monk, dressed in the saffron robes of those who, in Indian history, have separated themselves from the ordinary relations with society, accosted me with the question, "You are a Christian, aren't you?" When I answered, "Yes, I am," he made this statement, "We believe in Christianity too; we celebrate Christmas Day and Good Friday and Easter." My reply was, "I know you do." I might have gone on to say, "I also know that if I were a Muslim, a Buddhist or a Jew you would declare your faith as glibly in my essential doctrines and holy days."

Whence did this Ramakrishna Mission arise? Its origin was in the life and teachings of a remarkable man who died in Calcutta in 1886. Ramakrishna Paramahansa was born into a poor but highly respectable Brahmin family in Bengal. While he was a priest and officiated at a little temple, he made his impress as a religious devotee and mystic. Strange to say

this highly intelligent man had almost no formal education. Sri Ramakrishna, as he is known by his admiring followers, early became an ascetic. The wife to whom he was married as a child was never a real wife to him, but to her he became not only the object of complete devotion but of actual worship. Thousands of others today follow her example and worship the great saint. In the grounds of the mission in Banaras, just across the way from the hospital of the mission, which is known as the best in the city, is a shrine and an image of Ramakrishna where ardent followers bow before him today.

Sri Ramakrishna was no propagandist and his influence might have been lost had it not been for the disciples who gathered about him. The best known of these was Swami Vivekananda, very influential in his day in the West. He was easily the most striking figure at the World Parliament of Religions which was held in Chicago in 1893. After touring America and Great Britain and receiving enthusiastic acclaim, Vivekananda was given an ovation from one end of India to the other on his return. Had he not put India on the map and made Hinduism known all over the world? It was this man who organized the Ramakrishna Mission, the spearhead of the Hindu revival. This order of monks give themselves to the propagation of the teachings of Sri Ramakrishna through hospitals, social services, the publication of a considerable literature and missions at home and abroad.

The great contribution of Sri Ramakrishna was "the harmony of all religions," a doctrine which has come to be accepted as almost axiomatic in India. I heard a public official in the city of Jabalpur where we were living, say almost casually in the course of a patriotic address, "Of course all religions are alike; they say there are some differences in dogmas, but they count for nothing." And his gesture tossed the dogmas off into thin air as meaningless.

This doctrine came out of the very soul of this highly emotional devotee in a series of transe-like experiences which can scarcely be matched in the

history of mysticism. One day as he was in ecstatic meditation Jesus himself appeared before him, came closer and closer, actually entered into him and became a part of him. He had similar experiences with other great religious figures like Mohammed and Buddha, claiming that he had thus entered into the inner sanctuary and understood their deepest religious feelings. He set up a number of shrines of the great objects of worship in the various religions and felt no incongruity in bowing before each. There was, he felt, nothing unique in any of the religions—they were all true and essentially alike to him.

If this is the case it really makes no difference to what religion a man belongs or what God he worships, consequently there is no sense in attempting to win a man from one religion to another. The cardinal sin in the relation of one religion to another is the attempt to make converts, say from Hinduism to Christianity or vice versa. Those who hold this attitude consider themselves immensely superior to Christians and Muslims who cherish an intolerant and narrow, rigid dogma of uniqueness. Is not he, the Hindu, the man who is really liberal, broad minded and tolerant?

WE must take a further step, however, to see the full picture. The Ramakrishna Mission is an ardent advocate of the Vedanta philosophy as interpreted by the tenth-century philosopher Shankara. According to this system there is only one reality in the universe, the Absolute, whom they call Brahman. In fact, the universe is Brahman and Brahman is the universe. We may even say that there is no universe apart from Brahman for the All, the Absolute, is all that exists. You and I and everything we see have only a seeming existence. When we, by a flash of intuitive insight, come to that realization we are emancipated, we have reached the final goal of all human endeavor.

All the religions of the world are also only *seeming* realities and will disappear, just as we ourselves will disappear as separate personalities, in

the oneness of the all-embracing Absolute. We must make it crystal clear that a personal God, Jesus Christ, our own immortality, the difference between good and evil—in fact, everything we prize in Christianity—pass out of the picture and cease to be. This is the final belief, the orthodoxy of the Ramakrishna Mission today. Christianity may be criticized as exclusive in claiming a unique revelation of God in Christ Jesus but it is doubtful if it is more dogmatic than the modern revivalistic movement in Hinduism. Their dogmas are the belief in the divinity of man, the harmony of all religions, and the existence of the one reality in Brahman, and these are looked upon as essential.

Hinduism has always been considered a religion for Hindus only. The only way to be Hindu is to be born into a Hindu caste. But now we

hear a different note, sounded especially by the Ramakrishna Mission, for this is a mission not only to Indians but to the western world. In England, but even more in the United States, these emissaries are to be found, preaching their doctrines and making converts to their attitudes toward the universe and life. One of the strangest of modern religious developments is to find well-known men, such as Aldous Huxley in England and Gerald Heard in America and many others, who have become Vedantists, followers of Sri Ramakrishna and Swami Vivekananda.

All this sums up to the conviction that the revival in Hinduism is a wide-reaching influence. If we are to deal adequately with vital tendencies in American religious life we are bound to study and understand the currents in the religious life of India.

THE RETURN OF ADAM

I have seen the land where the stone gods were silent,
and the hollow wind flew over the ravished grass,
and the trees seemed to whisper,
with an old man's sadness on an autumn day.
Babel I saw; and heard the voices lost in confusion:
Nineveh, spawn of evil, where hatred reigned,
and lust of leprous flesh:
and the city where the amber wine flowed
in incessant riot; and gold of the prodigal;
Babylon.

Now all are wrapped in the shroud of oblivion.
A grey cross on a far horizon jeweled with stars
beckons;

I have seen the fig leaf and eaten of the
fruit,

and turned from my nakedness and hers:
Lo! the new Eden and the Cherubims,
and the flaming sword of Truth I see;
Jerusalem!

This have I come to fulfill,
this the Covenant and the Tryst:
that I should return,
white in the peace of the infant Christ.

STANLEY RAJIVA



By Bonala Krishna Rao
Hislop College
Nagpur, M. P.

*Guru Rimpochey from the Goohm
monastery near Darjeeling,
Northern India.
This is a Tibetan Buddhist monas-
tery but many of the gods of the
Hindu pantheon are accepted.*

The Expulsion of a Dharma

WHEN the sacred relics of Sari-putta and Maha Moggalana were restored to their original resting place and when the Sanchi hill, wherefrom the light of Dharma once radiated to the four corners of the world, echoed with the sounds of conches and the tolls of bells and mass prayers recently, it was said that the ceremony went far beyond the rituals. It signified the "rediscovery of the Buddhist faith by the people of India"; the reunion of Buddhists as "a mighty source of Asian

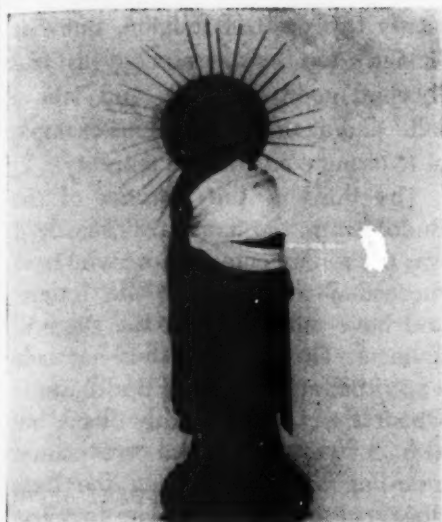
strength and solidarity"; and the historical assemblage of the International Buddhists manifested a "resurgence of Buddhism and an opportunity to spread the message of peace to lands where its influence had not spread hitherto."

It was also emphasized that the assemblage was a "pilgrimage not only of the body but also of the spirit." This spirit of Buddhism and the concept of Buddha have to be examined not in isolation but in their relation to

the march of Indian thought and civilization during the last few thousand years. One must realize its greatness as a religion and as a philosophy.

The nearly complete disappearance of Buddhism from India, the country of its origin and its holy land, contrasted with its triumph in the "north, south and east of the Motherland" dominating to this day their inner life and their culture has become a mystery. Today when, on a scale unknown in history, the whole world is

motive



Pose of Buddha with radiants at Wat Benchamabopitar, and (below) Wat Arun (Temple of the Dawn), a Buddhist temple. Both are in Bangkok, Thailand.

on the eve of a resurgence of Buddhism which would help mankind to a life of continued peace and prosperity, a fresh examination of the reasons for its extinction in India would help in the avoidance of past weaknesses and explain the present national revival.

The Flaming Ideal

Buddha started his teachings at a time of social and spiritual revival and reform in India. He expounded the two eternal verities that all modes of existence resulted from passion or desire and that there is no escape from the existence except by destruction of desire. He said that the ephemeral self must die so that the true self is steadily developed. But his was a call to more life, not to the ending of it, nor to the running away from a relative and imperfect world. He said: "Never shalt thou build again these walls of pain, nor raise the roof-tree of deceit . . . deliverance to obtain be ye lamps unto yourselves; be ye a refuge to yourselves." According to Buddha the *summum bonum* of life consists "in serving wise men, in dwelling in a pleasant land, in having insight and education and pleasant speech, in living righteously, in ceasing and abstaining from sin and in being contented and grateful."

No voice like Buddha's ever thundered into our ears the majesty of the good. It is the flaming ideal of righteousness that helped Buddhism to succeed as a religion. The Dharma was not only preserved but also was



practiced and preached. This missionary spirit contributed considerably to the spread of the gospel. Buddha bade his disciples: "Go into all lands and preach this gospel. Tell them that the poor and the lowly, the rich and the high, are all one and that all castes unite in this religion as do the rivers in the sea."

Buddhism succeeded so well because it was a religion of love, giving voice to all the inarticulate forces which were working against the established order and the ceremonial religion, addressing itself to the poor, the lowly and the disinherited. Thus it infused the breath of a new life in the people, it tapped new sources of popular strength and released new talent and capacity for leadership. Under the imperial patronage of Ashoka it spread rapidly and became the dominant religion of India. And the movement did not stop here. It went

"on the move." It instantaneously crossed the borders and caught other countries like wildfire and the whole Asian sky rent with the echoes of the ringing sounds of

Dhammam Sharnam Gachchami.
Sangham Sharnam Gachchami.
Buddham Sharnam Gachchami.

Flesh of Our Flesh

It is clear that there was no widespread or violent extermination of Buddhism in India. Occasionally there were some local troubles or conflicts between a Hindu ruler and the Buddhist Sangha which had grown powerful. These usually had a political origin and they did not make any essential difference. It must also be remembered that Hinduism was at no time wholly displaced by Buddhism. Even when Buddhism was at its height in India, Hinduism was widely prevalent.

Buddhism died a natural death in India, or rather it faded out and a transformation into "something else" took place under the spell of time. After a steady decline it was almost the tenth century A.D. when Sankara's gospel sounded a death blow. Many causes contributed to this catastrophic decline, the meteorlike advent of Acharya on the Indian religious horizon being but the outward symbol and occasion for the inward deterioration that had set in long before.

Taking up the philosophy first, we find that the original caution of the Buddha in refusing to speculate on the ultimate reality or Brahman had been abandoned by the custodians of his teachings through the centuries. Buddha had felt that "such speculation had no essential bearing on practical life and had a tendency to absorb energy in fruitless controversy on unverifiable notions to the detriment of the immensely more important issues of the moral life." And he repeatedly warned his people against learned controversy over metaphysical problems. "Whereof one cannot speak, thereof one must be silent," he said. He preached that the truth was to be found in life itself and not in argument about matters outside the scope

of life and therefore beyond the ken of the human intellect. But India is a land of philosophy and no religion could long remain here without developing a metaphysical system on the lines of those of the older religious philosophies like that taught by Upanishads. When the tenets of Buddhism were assailed by rational criticism it became necessary for "the followers of the faith" to reply. To reply in philosophy entails the construction of a positive theory of one's own. Such rational reply was all the more called for since Buddha emerged as a critic of the dogmatism of the Vedas.

The Flux

It was to the abiding credit of the Buddha that he totally overruled faith based on authority, and repudiated the authority of the Vedas in a total fashion. His followers skillfully crystallized his repudiation into a systematic attack and developed it in complete antagonism to Vedantic schools. But as time passed Buddhism and Brahmanism acted and reacted on each other and in spite of their dialectical conflicts, or because of them, approached nearer to each other, both in the realm of philosophy and that of popular belief. And a sincere student could discern little essential difference between the so-called orthodox and the heretical philosophies.

They used the same weapons of logical analysis and terminology. The standing of both in the public eye rested on the same grounds of learning, power of debate and moral prestige. So mixed up they became that the thinker crossed the floor occasionally from the one to the other camp. The Mahayana cult of Buddhism especially approached the Brahmanical system and forms and was prepared to compromise with anything so long as its ethical background remained. And Brahmanism in its turn made of Buddha an Avatar—an incarnation of the God, and so did Buddhism also. And when Shankara with all his dazzling philosophy and brilliant ruthless logic closed the debate in favor of Vedanta, people discerned

little difference. Hinduism in a legendary style.

It is clear that in ethics Buddha did not depart from the moral standards of the Vedas, yet he had sown the seeds of revolt against the conventional practice of the religion of his day. He shunned violence in sacrifice. Tactfully enough the Hindu revivalists absorbed the Buddhist doctrine of nonviolence, and they too preached and practiced all rituals free from any taint of violence.

The Lacunae

As time rolled on, the cold ascetism of the older school of Buddha, which criticized the Vedic rituals using violence in sacrifice, also gave place, in the closing phases, to objectionable forms of tantric worship, presumably born out of the contacts with Tibet, which allowed the use of wine and meat in the rituals. Added to it magic and superstition also crept into the popular forms of worship. Apologists of this tantric worship like Sir John Woodroffe point out that since the whole world was the expression of the divine reality, one has to realize one's identity with it by means of earthly sources of joy; and assert that "if we stumble and fall on the earth, it is only by means of the earth's support that we can rise." But in spite of all these "claims and justifications," it is clear that it did lead to abuses and broke down the moral resistance to indulgence and knocked down the very foundations of the many centuries of teachings.

Another *lacuna* in Buddhism was the absence of the "image" with whom a worshiper could come into contact and a disciple could adore for the light. As one observer says: "Vishnu and Shiva were such gods whose grace was available all the time to the worshiper. He had only to repent and prepare his heart with bhakti; and God would save him with his grace. Identification with a present perfection is the only source of safety from the changes and chances of the world." To this one may say that Buddhism did develop its Mahayana version which declared bodhisattva as an equivalent of Vishnu and Shiva to

satisfy this need of religion. But that "image" too was presented as one "beyond good and evil" and "above self," and again set a perilous example of ignoring conventional morality.

The third of the Triratna of the Buddhism is the Sangha. Primarily it was the assemblage of those who have succeeded in breaking "the fetters" and have entered upon the stage of holiness. They formed thus not only a spiritual aristocracy of Buddhism in whom the Chamma truly lived but also it was a cultural aristocracy, guarding and transmitting the Buddhist culture and learning to every nook and corner. In spite of many merits from the very beginning, the Sangha became a refuge from the world and had upsetting repercussions on society. As the Sangha sheltered thousands of ascetics who were withdrawn from productive life, people complained that Buddha "had come to bring childlessness, widowhood and subversion of families." It is further stated that by the flux of the time these monasteries grew rich with the donations and became the center of vested interests—the princes, the rich and the powerful—and the doors were opened to secular politics and were converted into "states within states."

Social Disruption

The Aryan faith in India was essentially a national religion restricted to the land, and the social caste structure it was developing emphasized this aspect of it. There were no missionary enterprises, no proselytization, no looking outside the frontiers of India. Within India it proceeded in its own unobtrusive and subconscious way and absorbed newcomers and old, often forming new castes out of them. "The ocean of Indian life," as Pandit Nehru puts it, "was a self-contained one, big and diverse enough to allow full play for its many currents, self-conscious and absorbed in itself, caring little what happened beyond its boundaries. In the very heart of this ocean burst forth a new spring, pouring out a fresh and limpid water, which ruffled the old surface and overflowed not caring at all for those old boundaries

SLOKA

Thou art the splendour
of the golden sun.
Thou art the loveliness
of the silver moon.
Thou art the lustre
of the gleaming stars.

Thou art all beauty.
Thou art all glorious.
O Lord, our God!

—CHANDRAN DEVANESEN

and barriers that man and nature had erected it."

The Vedic tradition as expressed in Manu Dharma Shashtra had upheld a balanced view of life. It threw a halo of sanctity on all the stages of life. This found the generations in a creative unity and satisfied the social aspect of duty. It emphasized a full and all-rounded life. But Buddhism cut this scheme of life and introduced anarchy in social relations. It encouraged sexual continence, increased vegetarianism and denied the moral value of austere asceticism. The emphasis on nonviolence led to the tilling of the soil being considered a lowly occupation, for it often resulted in the destruction of the animal life; and this occupation, in spite of its fundamental importance, went down in the scale of values and those who actually tilled the land descended in the social scale.

Renascence

With the decline of early Buddhism, the Mahayana form developed, the older form being known as Hinayana. While the Hinayana adhered, in some measure, to the ancient purity of doctrine, the Mahayana in which Buddha was made into a god, spread out in every direction, tolerating almost everything and adopting itself to each country's distinctive outlook. With the bitter controversy between and the opposition to each other which continued throughout the subsequent history, both lost under the spell of time quality and distinctiveness whatever they gained in extent.

About the same time when the school of Buddhism was thus divided and there was no glamor there had

been a revival of Brahmanism and great cultural renaissance under the Imperial Guptas in the fourth and fifth centuries A.D. The whole effect of Buddhism had been one of pessimism toward life. This was especially the Hinayana view. There was an emphasis on otherworldliness, a desire for liberation, of freedom from the burden of the world. The renaissance and the revival of Hinduism were reactions against this otherworldliness of Buddhism. It cannot be said, however, that it was anti-Buddhist in any way but it certainly did increase the importance and power of Brahmanism.

Along with the revival in Hinduism, the renaissance in Sanskrit literature and the imperial patronage that it got under Guptas sounded the death knell of Prakrit or Pali, the repository lan-

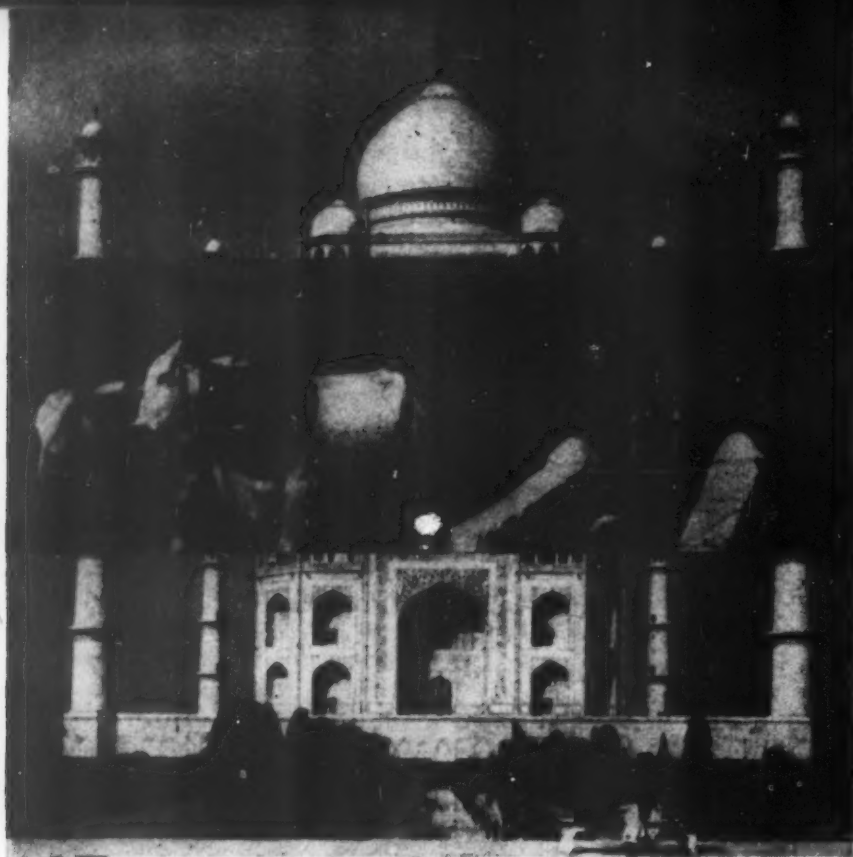
guage of Buddhism and hastened the process of the decline of Buddhism in India.

When Shankaracharya, the exponent of Vedanta philosophy, adopting the old Buddhist practice of the Sangha, started religious orders—Maths—for Hindu Sanyasins in the eighth century, Hinduism was "rejuvenated and restored." When the Geeta, the teaching of Karma Yoga, has corrected the balance and emphasized the paramount importance of performing the duties of one's station in life, the clouds of confusion and consternation were cleared out. And when the Tamil saints in the south, Vaishnavites and Shaivites, swept the country with their mystic songs steeped in bhakti, "Buddhism was sung out of the country."

MOTHER INDIA

O India, Mother,
why the tears upon your cheek?
Why this sorrow in your heart?
Is it your long travail,
your immemorial agony?
Is it the pain of hope deferred,
the anguish of despair?
Lift, Mother, lift up your face.
Let your eyes catch the light,
the light that streams from a star,
the Star of Bethlehem.
Surely the quickening life in you
will come to fruition in a Saviour
who will bring you your heart's joy
as He did to the lowly Mary,
purest of Asia's daughters.
Ah, Mother,
Bala Yesu would be born in you.
He would play at your knee.
He would walk our dusty roads
and lie under our palms.
O India, Mother,
cradle Him in your heart!
He will fill your longing soul
with great gladness.

—CHANDRAN DEVANESEN



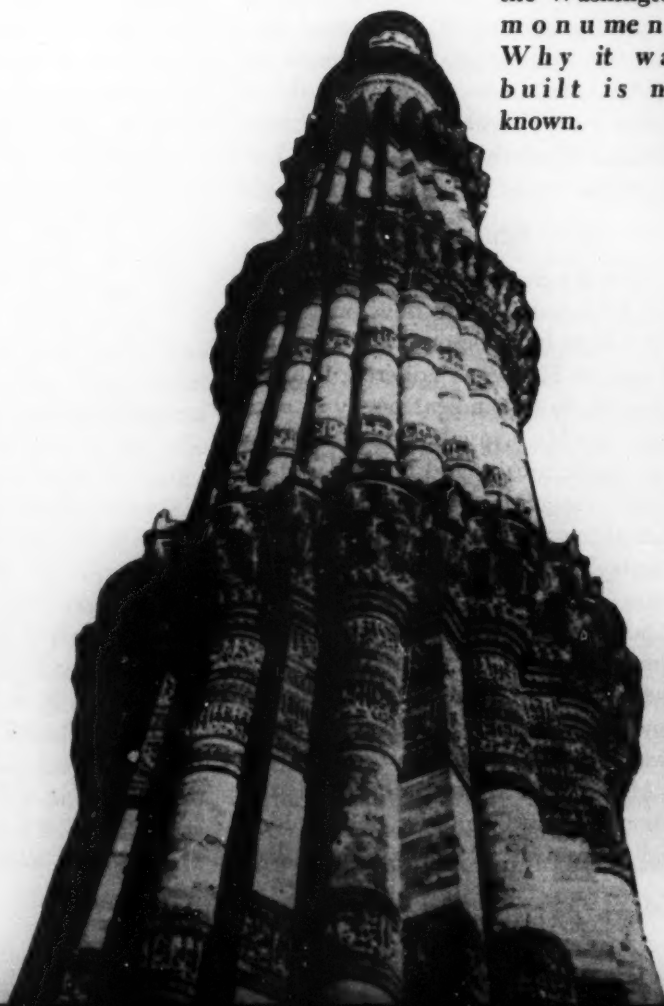
My dream was to visit India . . .
 India is for me a country of contrast,
 Such a contrast in which
 I could never believe before:
 I have seen castles with silver and gold;
 and families, men, women and
 children sleeping on the streets;
 women wearing pure silk saris and golden
 embroideries on their shoes
 and others completely naked with only a
 small towel around their waist;
 people with a doctorate in medicine,
 science, politics—speaking perfect English
 and completely illiterate people, living
 like animals, according to their instinct!

But above this all, three points strike me
 very, very much and surprise me:
 First, communism is extensively patronized
 by the Christians. Second, as in many
 Indian films, many Hindus are now
 putting Christ and Buddha on the same level.
 Third, family life is still based
 on the patriarchal way of living.

Marie Nassif
 Lebanon

I M P R E S S I O N S

Kutab Minar,
 Delhi. Built in
 the twelfth cen-
 tury, this tower
 is as high as
 the Washington
 monument.
 Why it was
 built is not
 known.



inar,
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UNATIONS



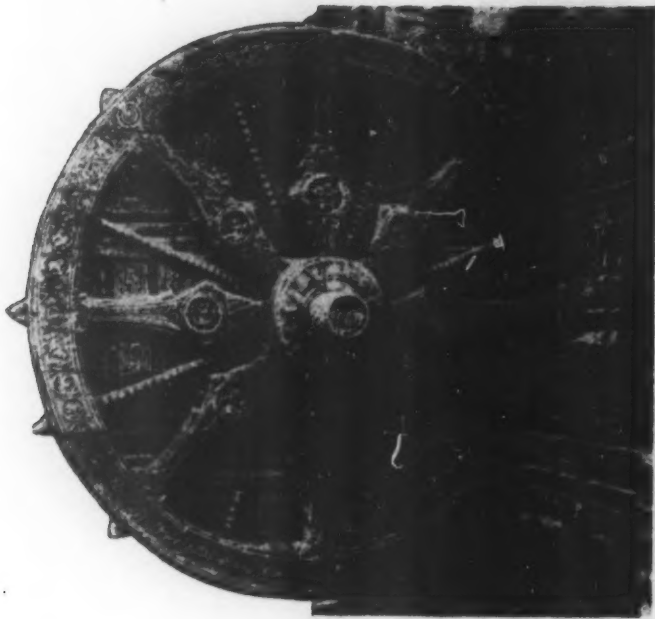
May 1953

India is in the midst of tremendous change in many areas of life. Hinduism is already doomed as it will be clearly inadequate. For example, the social controls of caste have been found irrelevant in technological society, and in cities the disintegration has already begun. The real question is what will fill the vacuum, what will provide new meaning both for ancient cultural values and new cultural facts in the "new India."

Austin Creel
Rochester, N. Y.

But real India is rural India, where the poor peasant is hunger-stricken and disease-ridden, where superstitions and ancient customs die hard, where, in spite of their abject poverty the natives live a peaceful life far from the maddening crowd, and for whom my hero in politics, Pandit Nehru, must work hard if he is to avert a revolution in this land of sages, this land of contrasts.

Bola Ige
West Africa



From Sun Temple
Konarak

This country, trying to teach other nations nonviolence and other high principles, has a long tradition of disregard for human beings—periods of hunger in vast areas are accepted as a fate, a shocking number of prisoners in the jails are condemned to death, the papers daily bring reports of police firing at demonstrating crowds of people, the manual worker is looked down upon, the only man really respected by other people being the office clerk.

But:

None of the poor people who dressed up for a holiday would shake their fists at you when your car unfortunately splashed mud upon them—they would only smile at you.

Even in the hard fight for daily bread in a country where the population is only half employed, one always sees them nursing and playing with their children as their best treasures. The people have not lost their natural kindness toward you, a stranger; and if they cannot afford a nice big house, they will beautify their little clay cottages as best they can.

Per Norgaard
Tollose, Denmark



Teraï Woman
Preparing Chappati

*India—a continent full of people; people everywhere, millions
ploughing with wooden ploughs and shooting with arrows—
some flying modern airplanes into modern wars.*

*Many living in small huts made from mud and leaves, begging everywhere
in the towns and villages, starving and sleeping on the pavements of Bombay streets;
some passing by in American 1952 car models, ladies driving,
their neighbor women still sitting behind the Mohammedan veil.*

*Progressive government in defense of a group fighting cow slaughter
as the sin of India. Two per cent of the people Christian
part of them of a more ancient Church than in the West.*

*The missionary task performed by the western churches.
The time of the mission is over, will the Church in India go out
to become the salt of its nation?*

Peter Lehrecke
Berlin, Germany



Keep Him at a Safe Distance

By M. Elia Peter
Youth Secretary, The Methodist Church of India

YOU try to get people interested in starting a youth group in your church.

Hear what young people say: "We have heard this before," "If you insist I will come." "I won't promise." "Honestly, it won't work." "You will become a laughing stock." "It is my sincere advice that you stop talking about it." "It means money, so sorry." "That means another headache in the church." Such accusations are not always without justification. Youth groups have risen and declined; they have been a great help to the church, while being a danger to its reputation. There are quarrels in them along with activities; and, quite often, the church keeps the youth at a safe distance. You are calling for trouble when you start a youth group.

The reason for this way of thinking is not far to seek. In India, young people do not get proper guidance, either to form a sound philosophy of life or to choose a life vocation or a life partner. Personal counseling is out of the picture. Advice is given, but imperialistically or patronizingly; and a youngster would do his best to escape from it. And so many things in it are so obvious, such advice is better given than followed. Of course they say, "Work hard; obey your parents and elders. Get a good job. Don't be proud, et cetera." But there is no guidance for planned study or play, using free time, preparing for a life vocation, sex problems, or social adjustment.

WHEN young people are no more under the shelter of school and home, they are lost. They have no money

to continue their studies, and they do not know what vocation to choose. In the first place, there are few vacancies; so they want what they get, instead of getting what they want. Usually they become clerks or teachers. After some years, they decide to get a university degree; and with a wife and children this becomes a bold adventure. A college student, himself, is not properly guided as to what subjects he should study. It depends on the popularity of subjects or the seats that are available in colleges. So, preparing for a life vocation becomes an empty dream. It is very common for a B.S. in chemistry to become a lawyer, or a B.A. in philosophy to be a stenographer. What a huge waste of money and talents! Hence Nehru says that ours is an "education for unemployment."

Very few or none think seriously about taking the ministry as a life vocation. They have a very poor opinion of this profession, due to financial as well as social reasons.

CHOOSING a life partner is another difficulty; and this, by the way, is an unpopular subject. Some young people do have a period of romance, but often it is sacrificed at the altar of parental authority. They have to struggle against all odds before they walk together down the aisle. However much arranged marriages are criticized, I feel that such a tradition is a blessing for India. If parents are reasonable, and often they are, they choose the partners very carefully; and it is discovered that they are more successful than love marriages. Youth, however, are not trained to become

parents or partners. When it is the proper age, some think it is below their dignity to marry; and, when they are too old, they cannot find suitable partners. Such unwholesome celibacy leads to unhealthy connections with married people and non-Christians! The problem is more acute when women are much more educated than men.

Whether we like it or not, the Indian Christian community is poor. We would like to call ourselves "middle class"; but the majority is poor, living from hand to mouth, in debt, and constantly thinking of making both ends meet. We look jealously at people who are comparatively rich.

Real India is rural India. But a young person having had some education finds himself out of place among fields and cattle, trees and quiet. He finds nothing there to his taste. The villager, himself, does not see any rhyme or reason in his behavior. So there is a constant influx of youth into town, swelling its ranks, and that makes them poorer. Hence we see "a perpendicular cleavage as between town and country, widening the lateral cleavage between rich and poor." In the sight of the town dweller, the villager is just a bundle of dirt and ignorance (which in many cases is quite the contrary).

This means that a youth finds himself out of place in home. He has outgrown the school age. He looks for something else, a fellowship to suit his heart and brain, which only the Church can give. Unfortunately, there are few or no church youth groups. The Church needs young people, but it wants "all work and no play." So, in his free time, a young person is left to hotels and roads.

Indian young people are coming forward. Now, there is a mutual consciousness on the part of the Church and its youth that they belong to one another. This is the time when they can be won, as youth, for Christ and his Church. If we do not rub our eyes and wake up to face these problems bravely and honestly, then we will lose the cream of our Christian community to the detriment of our Church.

India Looks at Christianity

Shri K. M. Munshi, Governor of Uttar Pradesh, at the reception given by the local Christian Council for the delegates to the World Council of Churches at Isabella Thoburn College, Lucknow, India, January 1, 1953, said:

FROM my earliest days, I have been attracted by Jesus and the religious movements which have influenced the world in his name. The historic role of the Catholic Church in many parts of the world as a universal law based on moral order, a kind of universal code of fundamental rights, cannot be ignored. The role of Protestantism in emphasizing individual dignity and freedom cannot be exaggerated. But more than that, Jesus, his perfection, his abounding love, his universal consciousness have given to many like me the faith that man has a future, above and beyond the passions and arrogance which dominate life. In his life and teachings I have found the same impulse leading men Godward which I found in the masters in my land. In St. Augustine's *Confessions* and Thomas à Kempis' *Imitation of Christ*, I have found living commentaries on the basic message given in the *Bhagavad Gita*. "Give up all that thou art to Me; Surrender thyself to Me; be My instrument; and thou shalt live in Me."

Christian missions in this country has done useful educational and humanitarian work and in a way set a standard to others. I also gladly pay my tribute to the Christian community in India which, though com-

paratively small, has by its general character and outlook been helpful toward developing a progressive national life.

Most of you who come from abroad may possibly have come here for the first time. You have, therefore, to consider the role, if as a friend you permit me to say so, which Christianity has to play in the context of the new spirit which pervades Asia, and particularly India. In the past, the Christian Church came arm in arm with British power to India. In the beginning the influence that missions acquired was somewhat the result of the tacit alliance between the white man in power and the white man who preached a new gospel. Often they came with an aggressive proselytizing zeal, and in some cases, they came with a self-assurance that they were bringing salvation to a benighted people. Such an attitude is a relic of the past and I am sure, when you have finished your tour of the countries of Asia, you will realize that in Asia new ambitious nations have risen; that their religions and cultures may be modernized by contact with Christianity but cannot be replaced by it. In India, particularly, there is an ancient culture which has stood the test of time; and its spiritual values and technique have given it a universal power capable of securing the highest self-fulfillment. Christianity has, however, tremendous scope as an educational and humanitarian movement, as a force which leads to love, which is Jesus Christ; but its role as a conquering, proselytizing religion seeking to save heathens is out of date and only evokes resistance.

I AM not competent to speak to you of the mission to which all of us who have faith in God are called at the present moment. But between you and us—and by "us" I mean most men in India who have a deeply religious outlook—there is one problem in common. The world is in trouble. Before attaining spiritual maturity, Europe acquired power and wealth through blood and carnage. The influence of the Christian Church which stood in that Continent for a universal moral

order gave place to the sovereignty of Reason, that limited instrument which can only rationalize material existence. In the scheme of things which it evolved, God had no place and many under its influence attempted, and attempt still, to create a new world by untruth and violence—which the triumphs of modern science have made difficult to resist.

All the elements of faith are placed upside down; the worst features of fanaticism, the surrender of individual freedom among the faithful and a ruthless attitude toward heretics—under the seductive garb of clever phrases—are all utilized, for the first time, to establish the militant church of godless materialism—with apologies if I may misuse such a word—allied to unlimited power. It aims to control life all over the world by subtle propaganda and by liquidation of all heresies by unlimited violence.

This highly organized institution has its fanatic evangelist in several lands and has aspirants wherever people wish to live without God. Every individual in every country, whatever his political color or religious faith, who is a prey to materialism either in the shape of power, wealth or ambition, detached from an humble approach to God, is a potential recruit and is being organized by its fanatic crusaders into an "unsacred" host.

Man is thus attacked and so are his values. According to the accepted morality of this church, to work in its interest is right; to disagree with it is heresy. Theft and murder are venial sins; to hold a different opinion from those who hold power automatically outlaws the heretic; his elimination, for those in power, is invested with the sanctity of a divine command.

In this new cult, the criminal who disregards the moral order is a product of environment; the man who thinks his own thought or respects man for himself is the criminal. It is against this new morality—or the lack of morality—which negatives man's inherent value and the existence of God, that we have to stand—we who yearn for freedom, light, purity, truth and joy, the source of which is God.

This is the real nature of the con-

flict which dominates the world. Most men know it not and this ignorance is the root of the present moral and spiritual crisis. It is the old, old conflict between good and evil; or to use our language—between the divine forces and the forces of the godless Titans. This war, not political, nor economic, but moral and spiritual, is the one that is going on in all lands.

MEN somehow have come to think that the hot war is the final calamity. But if this spiritual conflict is lost, no hot war is needed; the moral and spiritual battle will be lost before a single shot is fired. This was what the Father of our Nation taught us: that God should rule, not in the lowly and poor only but in the rich and the powerful; not in the tenant only but in the landlord, not in one section of the people, but in all; not in one religion, but in all. And in His name he taught us to conduct a total war

against narrow-minded men and separatism; against violence, untruth, evil, the parent of godless materialism.

A narrow religion, a sectarian religion, an exclusive religion, by whatever name called, can only live for a limited time and a limited purpose. But this is the one religion that can triumph over materialism; the one religion which impresses on mankind the closeness of God to us, and embraces in its compass all the possible means by which man can approach and realize God. This is the universal religion which embraces all others. This is the fellowship in Christ; this is *Sanatana Dharma*—the universal eternal religion.

I would, therefore, wish you God-speed in your efforts to assess the value of faith in whatever countries you visit, and then to bring together in one vast movement all who believe in human values and in God, in cooperation with people of different faiths, so that in the end, God may triumph.

BEGGARS

And so the flesh must writhe;
as day streams into night and the
sun's vows wave an orange farewell,
we must to the betrayal of limbs,
to the swelling flesh-tides; no release
of spent satisfaction that comes
after the sacrament of lust will compensate
for the aftermaths; our strangled tomorrows.

Out there where nations bargain
for the price of peace, they cannot
hear the agony of the womb;
our children born in this night of sin,
must keep the tryst with Time;
and when the sun smites again,
our poverty-stricken bivouacs,
there is no laughter from the tavern door
to greet us Ishmaelites;
instead of the leper-leer of crouching Death,
and a few curses flung at Fate.

STANLEY RAJIVA

There is in India a well-known legend about the creation of the dance, the Natya Veda—a legend which explains the essentials of Indian dancing. Brahma, the Great Creator, once went into meditation on the four great Vedas and he thought: "I shall create a new Veda, the Natya Veda with historical representations presenting moral and spiritual truth. This will show the proper way of all action in the world that is to be born, and it will contain the essential truth of all the Shastras and will show all the sculpture of form." And so the Lord Brahma created the Natya Veda from the limbs of all the Vedas. That which should be read, the intellectual content, he took from the Rig Veda; that which should be sung, the music, from the Sama Veda; the *abhinaya*, facial expression, from the Yajur Veda; and the *rasas*, the emotional content, from the Atharva Veda.

The legend is significant in many ways. It shows the serious attitude to the dance in India—its intellectual, philosophical, moral and religious implications. The dance grew and developed around the temple as one of its major rituals.

All dancing, whether of the East or of the West, is basically made up of stylized movements. This applies both to what we might call the "pure" dance and to the narrative dance, which relates a story or a mood in movement. The fundamental difference between eastern and western dancing consists in the way in which a given idea is realized in the dance. In Indian dancing, the dancer (like the musician in Indian music) is the center, the figurehead of the idea and the dance, as it were, emanates from him. In European ballet, the idea of the dance is projected on to the dancers. It is an objective realization of the idea by the creator of the dance, the choreographer, who uses the dancers as a vehicle for the expression of his ideas. This makes the Indian dancer, within a strictly traditional code, a creative artist in the fullest sense of the word; whereas in the European ballet the dancer's role is an interpretative one, to bring to life the choreographer's conception. This also makes Indian dancing essentially a solo affair. Even when there is a group of dancers, as in the more dramatic forms of Indian dancing like the Kathakali of Malabar, the dancing takes the form of a series of solo performances. Groupings are not very important. There is no plastic relationship in the lines which are related purely by their continuity. The wide sweeping lines of the ballet are absent. Minute gestural effects become important.

Gestures or *mudras* are the essence of Indian dancing. They are a very comprehensive language. Any story or incident or shade of emotion can be satisfactorily expressed through this medium. Their eloquence is the evocative eloquence of poetry, not the realistic eloquence of prose. They suggest, but never imitate. They evoke a mood, but never state it. In classical

May 1953



Mrinalini Sarabhai and her leading partner in a Kathakali pose

This article and pictures
furnished by the Indian
Government Information Service

Rekha Menon

INDIAN DANCE



Delhi Folk Dance

western ballet, conventional movements such as an *arabesque* or *entrechat* or *pirouette* are freely used by a choreographer to express certain ideas or types, not to mention the clever and dramatic use of the mind.

THE need for a new dynamic in Indian dancing is, however, being felt. When the dance is taken out of the precincts of the temple or the drawing room of the princes and the nobility and put on the stage, it faces many problems. The stage is a formal affair. It imposes a barrier between the performer and the audience. This is a severe strain on any "intimate" art. That is one thing. The other is that on the stage, the front view of the performance acquires a predominantly important aspect. Also, the stage is really like a framework to a good picture. The decor is important. In traditional Indian dancing, the dance is the thing. On the stage the dance calls for many trimmings and the trimmings become more and more important. There are other points fundamental to the aesthetics of Indian dancing to be considered. For instance, Indian dancing is essentially a narrative art. In well-known episodes such as the episodes of the elephant, the lion and the serpent, favorite themes with the Kathakali dancers, the dancer is at once the elephant, the lion and the serpent. The whole dance is in the form of a narration of the event in the language of the dance—there is no attempt objectively to dramatize the situation.

The music too is designed to help the narration. In Indian dancing music hardly ever tries to heighten a dramatic climax. The music is almost always a running commentary on the dance.

THERE are three or four main schools of dancing in India. The more important of these are the Bharatanatyam of South India, the Kathak of Upper India and the Kathakali of Malabar (South India). There are other schools—the Manipuri which obtains in the northeast of India and which has strong folk tendencies and the masked dances of Siraikela in the State of Orissa.

Bharatanatyam perhaps represents the purest and the oldest form of the Indian tradition. This is always executed by one single dancer, a female dancer usually, and a recital lasts about three hours. There is hardly any decor, or change in costume. Bharatanatyam is a dance recital and the program, as in a music recital, is designed to give sufficient variety to hold the attention of the audience for two to three hours. The music usually consists of a singer—or singers—and a group of drummers. The sung music functions like a commentary on the dance.

The Kathakali of Malabar is the most dramatic form of Indian dancing. Kathakali literally means "story-play." Here the gestures and the technique of Bharatanatyam are slightly modified and given a kind of masculine vitality. It is unlike Bharatanatyam, which

motive

Rehearsal of Matsya in the Darpana Studio



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is danced by a single dancer. Kathakali employs many dancers and many types. It is like a great dance drama and its themes are drawn from the Hindu epics. The performances last a whole night and are usually given in the open air. If Bharatanatyam is subtle and lyrical, Kathakali is more dramatic and narrative.

The Kathak School shows Muslim influences. Its elegance and its sophistry are derived from the Moghul Court but its complicated rhythms are of indigenous origin. The Manipuri School is essentially lyrical and on the whole lighter.

All these schools have a fundamental kinship. Their aesthetics, their theories and practices are derived from the same source. They point to an ancient art, highly developed and highly stylized.

May 1953



Political Attitudes of Students

By C. S. Paul
General Secretary, Student
Christian Movement
India, Pakistan, and Ceylon

RECENTLY India was the venue of many conferences of an international character—Christian and secular—which brought to this country representatives of many different nations, who must have formed their own impressions of the land and its peoples. The attempt made in this article is to give a picture against which they can check their impressions. Such a checkup becomes imperative when we realize the vastness of the country and the bewildering varieties of customs, manners, ethnic types, religions, etc. If a casual visitor to our country is to avoid the all-too-common mistake of the six blind men who went to see an elephant, of mistaking the part for the whole and making hasty generalizations, it is necessary to have a fairly complete picture of the country against which the individual impressions may be checked.

Hoary Past

India is a country with a hoary past and an ancient civilization that is five thousand years old. The excavations in the Indus Valley (now part of Pakistan) and Tinnevely in the southern

INDIA TODAY



Three Sisters—Amrita Sher Gil

tip of the country reveal a pattern of life to be traced among the people even today. The Indian civilization of today is a mosaic of different cultures brought by many invading hordes and roughly synthesized into one whole. India is the one country that has the

longest continuous history in spite of its many invasions.

Vastness and Variety

The next important fact is the vastness of the land and the variety of its people, geography and climatic condi-

motive

tions. It is 2,000 miles east to west and 2,000 miles north to south, and encloses an area of 2,000,000 square miles, which will be the equivalent of Europe, minus Russia. The population is 350,000,000. Thus one man in every five of the world's population will be an Indian. We are told that there are six different ethnic types in India. There are some who are as fair as Europeans and some as swarthy as the Negroes. You will, however, rarely find a pure type. There has been quite an amount of mingling, and it is very difficult to say who is an Aryan and who is a Dravidian. Dravidians are supposed to be the original inhabitants and the Aryans are comparatively recent comers, round about 2,000 B.C. Today, all are Indians and no one is purely the one or the other. As for religions, India has all the major religions of the world and is the birthplace of two of them, Hinduism and Buddhism. There are 280,000,000 Hindus, 60,000,000 Muslims (the largest single group in the world), 10,000,000 Christians, 6,000,000 Sikhs and the rest are Buddhists, Jains, Zorastrians, etc.

Politically Stable

India, in spite of her many problems, is the most stable country among those in Asia which recently attained their national freedom. This may be due to the nonviolent nature of the struggle for freedom under the leadership of Mahatma Gandhi, the wise statemanship on the British and Indian sides that effected the peaceful transfer of power into Indian hands, the administrative setup which was inherited as a going concern, the existence of a well-organized political party under the leadership of Jawaharlal Nehru to shoulder the responsibility of administration, and above all the dynamic personality of Nehru himself.

The new freedom brought with it enormous problems of a political, administrative, economic, social and educational nature. Any one of these, if not properly handled, would have plunged the country into chaos and disorder. Not all the problems have been finally settled. After all, five years in the life of a nation is a short period

in which to expect spectacular results. And yet the Nehru Government has registered signal progress all along the line. Democratic practice and institutions have been preserved and strengthened. Religious freedom has been guaranteed and political parties, including the Communist Party, have been allowed to function, subject only to public peace and order. Any party that seeks power through the ballot box, may do so, but no party will be allowed to abuse this freedom by indulging in subversive activities.

The aim of the Government is to be a Welfare State and the foreign policy is dictated by genuine desire for peace, understanding, good will and cooperation among the nations. With this picture of India in mind, let us look at the place of students in this setup.

Prefreedom Period

During the days of freedom struggle, active participation of students in politics was encouraged. In the Triple Boycott, advocated by Mahatma Gandhi during the early stages of the struggle, boycott of schools and colleges was included. A fairly large number of students came out of colleges to join in the struggle but their impetuosity and immaturity led them to excesses that alarmed Gandhiji, who very soon called off this item in the boycott program.

The general defiance of authority and discipline continued as a hang-over condition. Hence the new Government had to pay special attention to make the students realize their duty as students and so to use their time as to prepare and equip themselves to serve the nation effectively later. The students of a nation are a priceless asset, which no nation can afford to fritter away. Hence, politicians began not only to discourage active participation of students in politics but also insisted on character building as a prerequisite to any worthy contribution to the upbuilding of the nation. Sree Rajagopalachari told the students that they are like seeds which should germinate unseen underground; if they are to later sprout out as sturdy

plants. This, however, did not mean that they are not to study politics or to take an interest in, discuss and express an opinion on political questions of the day in student organizations. They were dissuaded only from undue, precipitous and direct participation in politics. This attitude of the Government is gradually improving the tone of student behavior.

Student demonstrations and strikes which were so frequent in the past are changing for the better as days go on. They are becoming more amenable to discipline and are learning to take a more serious attitude toward their studies.

Students Serve Refugees

In 1947 when the undivided India was partitioned into Indian Union and Pakistan, the country was faced with the enormous problem of seven million refugees, mostly Hindus and Sikhs. Volunteer agencies were invited to help the Government in providing relief to these unfortunate people who were uprooted from their ancestral homes. These agencies, such as the National Christian Council, the YMCA, etc., appealed to the students to help in the distribution of food and clothes. The student response was good. Many of the members of the SCM in Delhi, Uttar Pradesh and Calcutta were among those volunteers, and all earned the praise of the Government and the public by their devotion to duty and their willingness to sacrifice holidays and comfort to serve those in need.

Students and the Rural Problem

Let us now turn to the rural versus the urban problem of India and the student role in it. Nearly 90 per cent of India's population lives in rural areas, and therefore the problem of India is essentially a rural one. Note further that only 14 per cent of the population is literate, and 2 per cent (seven millions) is having the privilege of higher education in the universities and colleges of India, mainly supported from taxes paid by the rural folk. Of the seven million students in

(Continued on page 34)

Land

for India's Landless

Revolutionary Achievements Without Violence

I. Background

By Horace Alexander
British Quaker in India

One of the most remarkable developments in India today is the "Land-Gift Mission" undertaken by 56-year-old Vinoba Bhave, who for many years was an intimate and trusted colleague of Gandhi. Although the pressure of India's growing rural population on the cultivable land is intense, many landowners have far more land than they need for their families, while side by side with them in almost every village live families who must subsist on a precarious tenancy or as landless laborers.

Early in 1951, Vinoba Bhave set out to tour on foot one of the areas where this intense land hunger had been exploited by communists to stir up violent disorders. He induced the landowners to give thousands of acres to him, to be distributed among the landless. With the approval of the Government, he has started off across other states and provinces, and is still continuing the work.

II. The Bhave Method

By Hiralal Boss
Indian Youth Worker

I walked with Vinoba and his party about two hundred miles in seventeen days, from Delhi to Dehradun. It was a real pilgrimage and an unforgettable experience. Let me give you a day's routine of the *Bhoo-dan Yagna*, as he calls it. The word "Yagna" means

"sacrificial act or performance," but the literal translation of the phrase would be something like "land-gift mission."

A bell at three-thirty in the morning signals the beginning of the day. After a hurried wash and packing, the party, normally of about fourteen, sits with Vinobaji for prayer at four-thirty. At the stroke of five, he and about half of the party set out to walk to the next destination, generally fifteen or sixteen miles away. The other half goes in a truck or a bullock cart loaded with bedding, etc.

After daybreak, and especially at seven o'clock, when we have a light breakfast, halting for fifteen minutes by the wayside, knots of people gather. If the crowd is sufficiently big, Vinobaji asks for land, and almost always it leads to some results. When, about ten o'clock, we are near the village or town where we are going to stay for the day, the gathering swells to several hundred, and sometimes even to thousands. On arrival, Vinoba addresses them briefly, asks them to think over his appeal, and to come to the afternoon meeting ready to give land.

Sure enough, they do come, and bring many more with them to the afternoon meeting, preceded by prayer, and donate land. A simple, seven-line form, recognized by the Government, is used as the only document for land transfers. Before leaving a village, Vinobaji appoints a local committee to find out the really landless people and give them their shares

of the distribution. This asking and giving goes on until eight o'clock when we are supposed to go to bed—though few can retire before nine or even ten—to be ready for the next day's journey. Not more than one day at one place!

Vinoba speaks to the village people in a plain and simple manner, with hardly any emotion, but often with telling effect. He says land is the mother of people and it is like air and water and sunshine, so everyone has a claim to land, especially those who work on it. He offers to be considered as an additional member of the family and be given a share of the family land. He is not a beggar, but wants land as a matter of right. He would not accept one acre from a man owning a hundred acres; such a man must give at least ten acres.

The feet of Gandhi's disciple, 56-year-old Acharya Vinoba Bhave, are washed by one of his own disciples at the end of a long day of walking over broken and thorny ground.

Wide World photo





Rice is basic food of half of the world's population. FAO believes applied modern science and technology make possible improved living standards. One of the special activities of the International Rice Commission of the Food and Agriculture Organization of the U.N. (FAO) is the Rice Hybridization Project at Cuttack, in Orissa, India, where nine nations participate in the FAO scheme for improving yields of rice.

The Scriptures, Vinoba says, enjoin to give one tenth of income and property. On the same principle he would not hesitate to accept a gift from the poorest man, because "giving ennobles people; hands are given by God to give." But he would not appreciate disproportionate generosity. He would accept that much land which can be considered surplus after the family needs have been met.

Vinoba hopes to solve the entire land problem in India in this way. Even if he does not succeed, he hopes

his work will help create the necessary atmosphere for enacting a suitable land reform law. If India can solve her land problem peacefully, her other problems will be easier to solve, and she will grow in stature. Vinoba does not want in India the violence and cruelty that attended the land reform in Russia and China.

Vinobaji is a Yogi, a poet and also a rational man. Almost everything finds a place in his discourses, from spinning to birth control, and from there to higher principles of mathe-

matics. He is one of the true followers of Gandhi, and he frequently acknowledges his debt. Yet he is original in many ways. His land program may develop into a great movement with far-reaching results. It is a genuine example of nonviolence in action.

In his initial drive, Bhavé secured at least thirty-five thousand acres, and this success induced the Government to offer him ten million acres of government-owned land.

—WORLD OVER PRESS

IN the hearts and mind of Asia today there is a conflict. This conflict is between the "rural Asia which is the real Asia" and the Asia which is eager to adapt itself, or has already adapted itself, to the influx of western ideas and techniques. Literally "we live between two worlds, one dead and the other powerless to be born." Most of the problems we face in Asia can be traced to this basic conflict in the mind of Asia.

Gone are the days when, cut off from the rest of the world, the Asian student could lead a life of comparative obscurity and ease. Today he is thrown into the arena of world tensions and his problems cannot be fully understood apart from the ideological conflicts in which he is involved.

Although Asia is predominantly rural, we find that most of the universities are situated in urban areas. The moment a student joins the university he has to cut himself from his village moorings, and to plant his life in the atmosphere of the city. His whole training during the next few years is for a life in the city while it ought to have been for the village where his presence is actually needed. After their university education only very few students would like to return to their villages. Life in the city is easier, happier, and is not weighed down by the dull monotony of the village. In India the Radhakrishnan Commission on Higher Education has recommended that the course of wisdom in the present circumstances is to create the type of educational opportunity appropriate to the Indian rural life. Therefore the commission has suggested the formation of rural universities modeled on the Danish People's Colleges and Gandhiji's basic education plans.

The war years and the years immediately following were a period of national upheaval and phenomenal change in most of the Asian countries. In India, for example, student strikes were a common experience. In some of the other countries the war unsettled student life for a long time. It is interesting to note how permanent are some of the effects of this un-

THE ASIAN STUDENT:

Between 2 Worlds

By Mathai Zachariah

Staff of India SCM, coming to USA to do graduate work at Yale next year

settled period on the individual and community life of the students.

Many students have lost an appreciation of the ethical basis of human life and our social relationships. They seem to forget that knowledge is eventually useless unless it is anchored to moral and religious purposes. Most of our students are a *technological success* but a *cultural failure*. The end in view is a good degree and a well-paid job. The present eagerness for scientific education and the necessity for it in the economically backward countries of Asia have resulted in the coming into being of a large number of technicians without culture. They have the knowledge of the means, but no insight into the ends. Also as a result of the impact with the West, Asia is fast moving into the technological age. But no definition has been made about morality in this new technological age.

Indifference to religion and morality, next to Marxism, is the most domi-

nant ideology among students. It is a subtle opponent, as a student remarked, because it does not deliver a frontal attack upon Christianity but rather by-passes it as being of little consequence in the twentieth century. This often has encouraged the Christian student to withdraw into his ivory tower, "for the adversary does not seem to be going about as a roaring lion."

There are many in our colleges, and their numbers are growing, who have frankly given up trying to make any sense of the world. They are content to live unto the day and for themselves alone are willing to undertake any responsibility. They maintain an attitude of cynical indifference to all exhortations to rise above themselves. Most of them are unwilling to face the different philosophies of life in an objective way. It is a formidable task to introduce these young men and women to a hope and a significance which rest upon sure foundations.



Lucknow Christian College, Methodist college for men

The cultural failure of our education is seen in our students. In recent years large numbers of them have been apathetic and have neither wide interests nor compelling convictions. The active-minded minority has often been in revolt and therefore could not be made to do anything constructive. Students feel that they are living in a world different from their teachers; a world which is grimmer and less secure economically, politically and morally. Students are met by teachers whom they do not understand and who do not understand their problems. There is a hungering for leadership and if they find prophets at all, it is often outside the university.

The frustration of student life under the present social and university conditions makes it fairly easy for those with an ideology to build a student movement with a dogma. To add to this, the splits in student organizations, their factionalism and competition for

power occupy the time of the best among them. The result is that student life today is dominated by student thugs or *gundas* who believe nothing, know nothing or acquire nothing.

The urgent problem facing the Christian student is not the age-old problem of living in the midst of a predominantly non-Christian community, but among people who challenge his faith in the light of the new dogmas which claim the total loyalty of man. This gets an added significance in Asia because the social revolution is long overdue in many countries. The Christian student who does not know his own faith is the right material for the ideologist who wishes to preach a revolutionary gospel.

In Asia the traditional religions are rejected with an ease which is terrifying to the older generation. But the hunger for religion remains. The result has been the worship of false gods.

Many students have crossed over to the revolutionary forces because they find therein, and therein alone, that sense of integration and promise of leadership which they find lacking in the church.

The total effect of all these factors has been that the student does not know by what standard his actions will finally be judged or whether there is any standard at all. Into this vacuum the Marxist has projected his own tremendously definite doctrine that the standard of judgment is the "developing social process itself," that a thing is right if it is ultimately successful. This means that in the end the question, "What is right?" becomes the question, "Who has the most powerful and ruthless will to succeed?"

Our present condition is in part due to the failure of our education to cope with the moral and spiritual uncertainties of our times. The student in Asia needs to have a *hierarchy of values* which will give meaning and direction to his college work as he moves from class to class. Above all, he must be recalled to morality and personal values which ought to be the basis of the community life of the university.

The Church's Call to Mission and Unity

By D. T. Niles, new chairman
World's Student Christian Federation

GOD calls, and it is his call by which the Church is constituted. God called Abraham. Abraham was old and Sarah was barren, but Isaac was God's possibility: he was the child of promise. God called Mary. Mary was a virgin and knew not man, but Jesus was God's incarnation: in him and by him human life became part of the life of God. Human history is in bondage, but the Church emerges within human history as a result of God's deliverance. Out of Egypt God has called his son: "I have called thee by thy name, thy true name, which is—Thou art mine."

The call of God, always present and ceaselessly responded to, is what makes the Church the Church. It is the first promise and fulfillment of human history, it is the sign that human history belongs to God, and it is the bearer of human history toward its goal. The mission of the Church is to be a holy nation, a pilgrim people, a royal priesthood. It is a holy nation because it is in the world but not of the world. To it belong men, women and children of every nation, and they find in it a togetherness which transcends and interrogates their membership of the nations to which they belong.

It is a pilgrim people whose life is lived between the Red Sea and the land of promise. These people can never settle down. They do not belong here. And so they remain an unsettling

element and influence in human affairs.

It is a royal priesthood, set between God and the world, to mediate reconciliation between them. The elder brother did not hear the call to go and find his brother who was lost, neither did he hear the call to his place in the unity of the home.

The Church is God's doing in history and for history. "Arise and thresh, O daughter of Zion: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord." The Lord of the Church is the Lord of history too. And it is under his hands that the Church finds itself under pressure to realize its unity.

Jesus is making the world one. The nations are discovering that they belong to one concert. The resources of the universe as they become available to men, and as men learn to utilize them, also force men to live a common life. So that the Church finds its mission defined by history itself as a mission in unity. The pressures of history are the pressures of history's Lord.

BUT it is not merely the unity of human history which makes the church's call to mission a call to mission in unity; it is also the unity of the nation which makes this so. The Church in the world is the Church among several nations and races. In



The author

every land the Christian people in that land are called to win their nation to allegiance to Jesus Christ. Methodist and Baptist and Presbyterian and Anglican in Ceylon belong together as those bound by a call to a common task.

It has always seemed strange to me that, for instance, an Anglican in England is more excited about Archimandrites in Bulgaria than about the Congregationalist next door, and a Methodist in England feels more closely bound to a Methodist in Ceylon than to the Anglican next door. After all, the Christians in a country have to do together what God has intended that they shall do together.

We cannot divide this common task of which I speak and do it separately, for the task is indivisible since the nation and the life of the nation are indivisible. Evangelism has come to mean for many people primarily and simply winning individuals for Jesus Christ, because already the task of evangelism has been distorted by the fact of a divided Church. Indeed, we have learnt ways of cooperation, but the machinery of cooperation, on both the national and the international level, will continue to become more and more cumbersome as the Church's indivisible task refuses to be accomplished by a divided Church. While as for "comity," that is simply an arrangement whereby divorced parents have provided that their children should not suffer unduly.

But is there not an indivisible task of a denomination as a whole—of world Presbyterianism, and world Methodism, and world Lutheranism? Does each not have the obligation to preserve and share its Christian heritage? It has—but the fact must be recognized that every Christian heritage is the result of the working of God in a people's history, and that there is no legitimacy in, for instance, imposing a Methodist heritage as a primary concern of Methodists in Ceylon, or in the Fiji Islands. World confessionalism can discharge its mission only as in country after country it is sown into the country's life and dies, so that it may live in the life of the Church in that country. The nations

shall bring their treasures into Zion, but denominations must sooner or later cease to possess peculiar treasures. He came unto his own possessions, but his own people would not receive him. They were afraid to trust in his hands that which was his. Let us slay the Son, they said, and the vineyard will be ours.

THE Church as the instrument of God's redemptive work in human history is under the pressure of the unity of that history; the Church as the people of God in each nation for winning that nation to Christ is under the pressure of the unity of the nation's life; the Church as the family of God is also under pressure, the pressure of the unity of the family. Jesus Christ is not divided.

We have made our differences reasons for living apart, though on visiting terms, but to live apart is to forget that our differences belong together. They are meant for mutual enrichment and mutual correction. Indeed, it is only as we live together that we shall subordinate ourselves to the full discipline of love, of loving each other in spite of our differences, and so succeed in becoming ministers and announcers of God's love to a world in strife.

We have set a limit to our discovery of the method and power of God's love by misusing our differences. Instead of bringing our differences into one family line which would then have forced us to love each other and forgive each other more, and together learn to live by God's love and forgiveness, we have used these differences in such a way as simply to learn the ways of Christian politeness. The Archbishop of Canterbury, in one of his asides at Amsterdam, said, "We do not like each other very much, but we are very much alike." How true! We are members of one family who need to discover each other and together discover the richness of the family to which we belong. The family of God in Christ is God's answer to the world hungry for community. We falsify God's answer by offering it a World Council of Churches.

THE unity of human history, the unity of the life of each nation, the unity of the Christian family—these make God's call to the Church a call to mission in unity. But there is a further compulsion on the life of the Church, and that is the compulsion of truth itself. Truth is one, and all parts of truth belong together in an indivisible whole. One truth is true only in its true relation to another truth. Two and two make four, but two and two do not make four unless two and three make five. Two and two make four only in an arithmetical progression. Just by themselves two and two can easily make twenty-two.

To the extent that as divided Churches we have broken up the truth—to that extent the truths for which we each contend have already been distorted. Conversation within the ecumenical movement can help us to glimpse somewhat the nature of truth in its wholeness, but we shall never understand it unless we inherit as members of a united Church. Our friends in the Church of South India have often testified among us that they have understood and entered into each other's heritage more within five years of common life than within twenty-nine years of negotiation.

God's truth is personal and not propositional, so that it can be apprehended only by accepting it as one's own. Our problem is that truth has become tradition and heritage, and we are seeking to help each other by explaining our past history to each other. The Churches are not justified by their origins: their true nature is determined by the fact that theirs is a common Head and a common end. If the Churches could speak to each other more about Jesus Christ and less about themselves, and speak not about their histories but rather about the end event toward which all history moves and on which their hope is set, that hope which determines the perspective of their faith and the nature of their obedience—then they might find themselves led into sharing a fully common life and living by a greater wholeness of truth. It is together with all the saints that we

apprehend the length and breadth, the height and depth of God's love in Christ Jesus our Lord.

GOD calls the Church and the Church lives by obedience to that call. It is an indivisible call to an indivisible task by him whose reign

over the world and over the Church is an indivisible reign. Unity belongs to the nature of God, and all that God has made, and all that God demands. Unity is never strategy for the sake of mission. It is part of the mission itself.

The situation in which we stand at this hour of the world's life and of

the Church's life, and at this hour of the life of the International Missionary Council and the World Council of Churches, is a situation in which we stand under the pressure of God's reign exercised among men. He stands at the door and knocks. If any man open he will come in. Who will be that man? Who will be that Church?

INDIA TODAY

(Continued from page 27)

twenty-five universities of India, the majority is drawn from the rural areas. And yet, those trained in these city universities hardly go back to the villages of India, about 700,000 in number, to uplift and enrich them. The rural parts are so bereft of even ordinary amenities that they hold no attraction for an educated man. Unemployment among the educated is a special problem of India. The questions in this connection may be, why be unemployed and wait to be employed, when there is so much work awaiting the educated ones? Why not go to the villages and work for their improvement and uplifting?

The caste system and the age-long traditions of what is respectable and what is not will partly account for it. The nation as a whole will have to learn the dignity of manual labor. The Indian student is not a snob who wilfully refuses to hear the call of the villages. He is a human being who is a victim of conditions which except in a planned and organized way cannot be tackled successfully. The Government in cooperation with the students, whose idealism is still undimmed, can do it. Sometimes the leaders speak about conscripting university students for two-year rural service before qualifying for a degree. But they also realize that forced service is no service and will not produce the best results. Other ways, such as community projects, will have to be tried. The recent University Commission Report suggests the possibility of a rural university, parallel to the urban university, to give rural bias to the graduates. While these are possibilities, the problem of the rural parts and the

unemployed graduates remains. The SCM, through its Rural Service Squads, has been steadily trying to place before its members the challenge of the rural areas and can claim to have built up a rich experience and a fair record of service. But unless this is done on a large scale, to embrace all students, the total result will be negligible.

The Communist Students—a Contrast

In the Indian student work, the most alert and active are the small groups of communists found in every college and university. They accept a strict discipline, keep themselves informed of the political, economic and social problems of the country and whatever their ultimate plan of action may be, manage in the present to befriend the masses and carry on their propaganda. Their earnestness and devotion to the cause of communism are remarkable. Communist ideology seems to have freed them from the inhibitions coming from religion, caste and tradition. These students also seem to be more sensitive than others to the social and economic inequalities and injustices. They are quick to grasp any opportunity that will enable them to test their methods to bring about the revolution. In Kerala and Andhra some Christian students have joined the party. Their numbers are small and to that extent their effectiveness is limited.

Student Political Organizations

Speaking about student political organizations, one should mention two of them which flourished sometime ago, but are not much in evidence to-

day. They are the "All India Student's Congress" which roughly follows the ideology of the National Congress and the "All India Student's Federation" which adopts the leftist ideology. These organizations used to clash one with the other and so steps had to be taken to unify student organization in what is called the "National Student's Union."

The communist student groups are definitely a part of the Communist Party in India and get their directive from party headquarters. The other student organizations may enjoy the unofficial patronage of the corresponding political parties but are not officially related to them.

Student Unions

In addition to these there is the officially recognized "University Student's Union" in every university. This is the forum for student debate and discussion.

The offices in these unions are greatly coveted and often there is keen competition for them. Student groups, with political complexions of one kind or another, seek to capture them. These officers act as the spokesmen of the students before university authorities and so exercise a great influence among the students. The communist students usually make a big bid for these posts and that with varying degrees of success.

Thus in some form or other the political life and situation in the country are reflected in the university. National characteristics with their strength and weakness, political parties and their relative strength will all be indicated in this university barometer.

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The Sniffing Reporter

THE QUESTION: Should the facts of life be dealt with in schools or in the home?

By Ben Wickersham

Illustrated by Jim Crane

THE ANSWERS



Poodle—"Social Set": "Oh really now, this is most unusual. I am aware of course, of the urgency of the problem. The future of the world hangs on the proper tutoring of its children. Foresight and knowledge are needed, however, to answer such a delicate question and I hesitate to voice an opinion without so much as a moment's reflection. You can't really expect a young lady to commit herself. The very idea is quite embarrassing you know."

Cocker Spaniel—"Jangles Bolger": "Young Sir, the issue for any straight-thinking individual is clear. The teaching of such a subject is definitely for the home and not the school. Why, the idea of having our young ones exposed to such crude discussions is simply revolting. If the subject must be discussed it should be the choice of the parents who are the ones to know what is best for their children."



Collie—"Curbstone Jiver": "What's the dif? the school, the home, it's all the same—they'll learn anyway—why make a federal case out of it. Parents are such squares. Dad sent me to biology class and gave me the stuff about the birds and the bees. Well, I got news for you, the birds and the bees have a lot to get hep to. Like I said, why all the fuss? It's all boring anyway—what I want is to learn to fly a jet."

Dachshund—"Political Kibitzer": "The trouble with this country is people are asking too many questions. You take those fellows in Washington, always investigating somebody. Look at the oil deal, big monopoly. Why don't they leave people alone? I grew up didn't I? You grew up didn't you, or did you? Our children will too. What we need is a change, that's all. A big change."



Boxer—"Back o' the Yards": "Over five thousand boxers in this town and you gonna ask me? O.K. I says: Let 'em learn it the hard way. That's the way I learned it—the way my old man learned it and what's good enough for my old man is good enough for me. Between you and me we ain't done so bad either."

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May 1953



Let's Keep God in the Marriage Ceremony

This article is a rebuttal to Rev. Vic Goff's "Personalized Wedding Ceremony" of *motive*, March, 1953. As a Methodist theological student at the Pacific School of Religion, as a former Wesley Foundation president at the University of California, as a long-time *motive* subscriber, but especially as the author of the wedding vow which appeared in Mr. Goff's ceremony, I feel that our protest may be of value to *motive* subscribers. I have noticed that the article caused considerable discussion pro and con around the Wesley Foundation in Berkeley.

Del (and Marlys) Mather
Berkeley, California

WE were surprised to see our wedding vows printed in Vic Goff's article, "A Personalized Wedding Ceremony." When we asked Vic to marry us (June, 1950), the conventional wedding ceremony seemed inadequate to us, and we decided to forget all traditions and compose our own "ceremony." Now that three years have passed, we have a radically different attitude toward marriage, and would like to point out the weaknesses of the totally personalized ceremony.

Certainly a wedding is a personal matter! We still dislike mechanical formality and conventionality for their own sake. We still despise the slushy sentimentality so often associated with the standard wedding ceremony. We still think that vows should be written, if not used in the ceremony itself. Serious thought should be given to the significance of the wedding. It was a creative learning experience for us to think through the meaning of marriage.

Our principal motive for developing our own service was the desire to be honest in rejecting the Christian interpretation of marriage. We wanted to show the world that we were "enlightened," so we substituted our humanistic ideology and progressive social aims for the "outworn" theological content of the ceremony in *The Methodist Hymnal*. We remember asking just what the minister should do, since we were leaving the

"traditional" God and the Church out of the picture entirely. The bridegroom recalls having joked, "I don't mind at all if God comes to my wedding; he can come if he wants to." But no special invitation was sent to the All-Powerful.

SINCE we have been gripped by the reality of the Christian message ("not in talk, but in power"), we look back upon our vows as proud affirmations of our intelligence and progressiveness. We were congratulating each other that we were marrying such fine partners, and promising each other a "warm human perfection" unattainable by our own efforts. In self-righteousness, we were assuring ourselves that we were really gods. Putting ourselves in the spotlight, we polished up our prettiest ideas and held them up (with our names attached) for public admiration.

The Apostle writes about sophisticates like us: "... they did not honor God or give thanks to him, but they became futile in their thinking and their senseless minds were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man . . . they served the creature rather than the Creator, who is blessed forever." (Rom. 1:21-25.)

Our ideals were certainly the finest: "the sacredness of human personality,

the glorification of mankind, an enlightened, sympathetic, concerned, altruistic humanism; a denial of self for society, a denial of everything which cripples or hampers self-expression of the growing human mind. . . ." This self-polished halo of idealism was very nice, but unknowingly we were building our house upon the sand; romantic love and the finest idealism are not an adequate foundation for a lasting marriage.

It was not long before we discovered painfully that we could neither be loyal to our high ideals nor preserve the sacred togetherness of marriage. The wind and flood were too great for the house built upon the sand, and it was swept away and destroyed. We were forced to look at ourselves differently. We were not wise, we were fools; not mature, but egocentric children. We discovered new capabilities to hate and to hurt.

It was not long before a repentant fool was writing to his wife:

How strange that we have both begun to realize the existence of that "power which fashions our being. . . ." We must be with God always in our searching together. I think that the ultimate of our togetherness will be in seeing him and feeling him acting through us in our daily work and life. We must live with something greater than ourselves.

We have found the basis of genuine love and fellowship in the life promised and given us in the Christian "good news" of the glory and grace of God. Our marriage has become a "new being in Christ," tremendously more significant and secure than anything we could have made by our own efforts. "Unless God builds the house, the builder toils in vain. . . ." We look back upon our marriage ceremony as time-bound—like an amusing specimen of one's childhood handwriting. A marriage ceremony should express eternity, yet ours seems outworn after three years. We cannot turn back the clock, but we would not use it again.

It makes little difference whether the time-honored stereotyped expressions are used for the marriage rites. The Church should make clear that the tradition is much more than its formal expression. The tradition

represents the experience and wisdom of the ages; it has been tested in the laboratory of history. The Church should stress the importance of the God-centered commandments in its traditional nuptials. We do not challenge the tradition as much as it challenges us with its wisdom. The tradition must always be reinterpreted, but it should always point Godwards. You can break a compass, but you can't change the direction of north.

THE tradition is trying to say: "Look here, if you leave God out of your marriage it will lack depth and meaning, and you will lack the discipline necessary to carry through when the going is tough. The only true happiness is to be found in communion with the real source of faith, hope and love. Now is the time to throw off all pretensions and selfish-

ness and live with God and yourselves in humility and patience, for better or for worse, as long as you both shall live. Let us pray!"

The actual form of a wedding service is irrelevant. Old usages like the phrase, "I plight thee my troth," may not be meaningful for some, and might be replaced by modern language. The crucial thing is that the Church tradition, in all its richness, be interpreted to the betrothed in such a way that its core of meaning is really understood. The wedding is a time for all present to reaffirm the truth that man and woman are to live for God and not for themselves. It is the role of the Church to mediate this heritage in such a way that it is merely a convention or form but a channel of God's redemptive power. We need not enforce conventionality, but let's keep God in the center of the marriage ceremony.

World Mission on Evangelism

METHODISM was born on a college campus. The World Mission on Evangelism has taken full note of that fact as it plans the World Methodist Convocation on Evangelism for Philadelphia, June 26-28. Youth will have a part as steps are taken to implement the new evangelistic strategy on the campuses of our Methodist colleges and in our Wesley Foundations.

Under the direction and chairmanship of Bishop Edwin E. Voigt, former president of Simpson College and active Wesley Foundation leader, students attending the convocation will study "The Evangelistic Challenge to Youth." Other leaders to be present are Dr. Dorothy Farrar, vice-president of the British Methodist Conference; Dr. Russell Humbert, president of DePauw University; Bishop J. E. W. Bowen and Jamison Jones.

Every district of the church has been asked to send youth representatives. The presidents of all Methodist colleges and seminaries have been requested to nominate five students to attend the convocation, and all Wesley Foundations are being asked to provide delegates.

The World Methodist Convocation is expected to be one of the most important steps in the development of the Christian Witness Mission program for the Methodist Student Movement. Used as an experiment this past year, the Christian Witness Mission is expected to spread from campus to campus in an effort to make the Christian way of life genuine and real to all students.

P R I S O N

Modern Saints Behind Bars

By Robert H. Hamill
Pastor, Joliet, Illinois

BRIEF monthly articles have taken us on a Grand Tour of the prisons where strong men have not been imprisoned—only their bodies. They have used their cells as pulpits. Their words—scribbled on scraps of paper and pricked with pins—have resounded down the centuries. Today we come home again and include in the company three contemporaries.

Best known is Kagawa, the son of an unregenerate father, born out of wedlock, the unsought offspring of a Japanese dancing girl. No wonder he talks of "the miracle of me." I can introduce him best by jotting down here, the penciled index I have made on the flyleaf of my copy of William Axling's story, *Kagawa*.

The miracle of K, 2; Revolt and reversal against his family, 3; Tears, 16; Disinherited for his faith, 20; Poverty, 23, 55, 172; Pain is the supreme art, 25; God dwells among the lowest, 28; What shall I do with my life? 20, 30; I am fond of men, 40; Religion equals social effort, 44; Pacifism, 100; Cooperatives, 130; The unencumbered life, 170; The NOW is all important, 182.

So go my notes, and for living that kind of life, Kagawa has spent many terms in prison. Listen to him.

IF ONLY THERE ARE STARS

If only there are stars
I have my friends.
But in the dark
I think upon my fate, and all
My spirit sickens
And the hard tears fall.

Around my prison
Runs a high stockade;
And from my wrists
Chains dangle;
But no power
Can lock my eyes.

So can I steal
This lovely light
That wraps me—
This radiance
That drips
Out of the Dipper.

Dragging my chains
I climb
To the tall window ledge;
And though
My body cannot crawl
Between those grim iron rods,
Still can I
Laugh as my spirit flies
Into the purple skies!

Northward and northward,
Up and up,
Up to the world of light
I go bounding;
Farewell, O Earth, farewell,
What need I now of your freedom?

Fearless, I fly and fly,
On through the heavenly sky;
Breaking all prison bars,
My soul sleeps with the stars!
—Kagawa, *Songs from the Slums*,
Cokesbury Press, 1935.

To end our travel on a note of joy as well as victory, let me introduce Philippe Vernier, the French Protestant pastor, "a marvelous *curé* of souls, with the mighty ordination of the pierced hands, though the ecclesiastical authorities declined to ordain him with human hands because of his

Kagawa and Vernier
prove that "iron bars cannot
prison make" if the prisoner
intends to be a Christian.

position as an uncompromising pacifist. This same pacifism has brought him three prison terms, including twenty-four months in solitary confinement." (Rufus M. Jones)

The Fellowship of Reconciliation has published a book of his meditations, written in prison. The first one is entitled, "Sing unto the Lord," based upon Psalm 96:1.

What are the servants of God, said Saint Francis of Assisi, "if not singers whose task is to lift up the hearts of men and urge them to spiritual joy?" He asked his brothers to live in joy as well as in poverty and humility. Along the roads, in their retreats, or during their labors, these penitents always sang.

Perhaps you think that sometimes it is neither appropriate nor possible to appear joyous and to sing. Would that not be forgetting the unfortunates afflicted with all manner of troubles? And haven't you, yourself, more to cry over than to laugh about? Do you not have, every day, some new weakness to regret, and the dryness of your heart to deplore?

All that, however, does not prevent one from "singing unto the Lord." Little Saint Francis was severe with himself, and probably no one since Jesus has had more compassion for the sufferings of men; he wept very often but he sang afterward, and he spoke of perfect joy. Just as on the Cross of the Master, suffering and joy always are mingled in the real disciple's life.

It is not necessary to be satisfied with oneself or with the state of the world to sing the glory of God. Your hymn is addressed not to your own grandeur but to the love of the King of Heaven. You forget neither your own sin nor the sufferings of your brothers, but you look to your Master and remember that he said: "That my joy may be in you," and "that your joy may be full!"*

* Philippe Vernier, *With the Master*, translated by Edith Lovejoy Pierce, Fellowship Publications, 1943.

A "Bridge"

By Henry Koestline

ONE of the great Bible scholars of all times, Dr. Edgar J. Goodspeed, wrote, "A cultivated woman once remarked that she had always supposed the Bible was to look up references in. It is too true that many people actually know no other use for it. Its size, variety and obscurity bewilder them. They need a bridge to carry them over these gulfs to the understanding and appreciation of it." If this department is in any way such a bridge, then its purpose is being fulfilled.

If Mark is the earliest Gospel, why is it not placed first in the New Testament canon?

In the early Christian Church, as today, the richer, later Gospel of Matthew was used more for instruction and worship than the Gospel of Mark. Therefore, the arrangement is one of importance rather than chronology.

Where did the writer of Mark get his material?

It is believed that the writer of Mark was a close friend of Peter, particularly during Peter's last days in Rome. When Peter died it was felt that some written account of Christ's life and teachings should be set down. From the earliest times Christians used an oral Gospel which was a memorized account of Jesus. Paul refers to this in writing to the Corinthians and this served their needs until Peter died. Even then the Gospel of Mark was written not to include all the oral accounts nor to replace them, but simply to add to them. Dr. Goodspeed says that Mark was the interpreter for Peter and had often put his Aramaic accounts of Jesus into Greek for the Roman congregation.

Where was the Gospel of Matthew written?

This Gospel is supposed to have been written in Antioch of Syria. For some time, Christians had been embarrassed by the fact that they could not adequately explain why the Jewish nation had rejected Jesus since the Christians insisted that he was the Messiah whom they had long expected. The destruction of Jerusalem in 70 A.D. by the Romans was taken by the Christians as just punishment of a nation which had refused to accept their Saviour. It is from this point of view that Matthew writes. The special aim of the Gospel is apparently to show Jesus as the fulfillment of prophecy and the giver of the New Law, and to give rules for church members in regard to such matters as prayer, fasting, almsgiving, marriage, conduct under persecution, and other matters.

There is a reference to Matthew by Papias as reported by Eusebius. Papias says "Matthew composed the

oracles in the Hebrew tongue, and each man interpreted them as best he could." Scholars believe that "Hebrew" means Aramaic and "interpreted" means translated into Greek.

Did Jesus say, "Be content with your wages"? (Luke 3:14)

It was John the Baptist, not Jesus, who told this to the Roman soldiers. The occasion was a great gathering of people, near the Jordan River. John had just delivered the "hell-raising" sermon and the people were deeply repentant. The multitudes came to be baptized and asked what they might do.

"He who has two coats, let him share with him who has none. . . ." John told them. Tax collectors came likewise and John said, "Collect no more than is appointed you."

Finally, the soldiers asked what they should do and the answer was, "Rob no one by violence or false accusation, and be content with your wages."

Something unusual seems to have happened to many thousands of people when they first read the translation of the letters of Paul by J. B. Phillips, *Letters to Young Churches*. It was a remarkable translation and one in which the appeal of Paul became more pertinent than it had ever been before to those who read from that volume or listened to it read by a leader. Now Dr. Phillips has another remarkably original translation, this time of his version of the Gospels, *The Gospels Translated Into Modern English* (The Macmillan Co., \$2.75). A part of the appeal of this volume, as with the first, is the most

excellent headings which the translator has given to the different sections. Just opening the book at random, I come to the fourteenth verse of Matthew 25, titled "Life Is Hard for the Fainthearted" or on the next page, near the beginning of Matthew 26, "An Evil Plot—and an Act of Love."

This translation of Phillips has a directness of appeal and an immediacy and pertinency which are at the heart of the Gospel. Many people will find something in reading these words that they had never before discovered in the story of our Lord and his teachings.

—ROGER ORTMAYER

Helpful Devotional Material

Reviewed by Roger Ortmyer

IT seems as if the shelf of worship and devotional materials can never be too filled. There is always the need for a new volume and always a place in which it can be used somewhere in the activities of a student group. Alice A. Bays is well known for the help that she has given in this area.

Her latest volume in the series she has written, *Worship Services for Life Planning* (Abingdon-Cokesbury Press, \$2.50), is a series of complete services, thirty-three in number, which emphasize "vocations" and "worthy goals" with eight services for special days and some on "brotherhood" and "better world" for good measure. The heart of each service is a story, some good and some fair. Inasmuch as I have never liked the use of stories in worship services, I am probably prejudiced at this point, but I am sure that many will find them very helpful. It does seem to me that the best use to be made of a volume such as *Worship Services for Life Planning* is as a resource, a stimulus to the development of your own worship services. It ought to be less a crutch than a ladder.

An English Methodist clergyman, **Leslie F. Church**, has written a biography of John Wesley especially designed for reading by youth, but this does not mean that the book is juvenile. It is, in fact, a most excellent and readable story of the valiant little man who made religious history, *Knight of the Burning Heart* (Abingdon-Cokesbury Press, \$1.75).

Considering the Wesley celebrations that will be going on this spring, a timely purchase would be this volume, especially for Methodists. It should help to rectify a glaring weakness among those who call themselves Methodists, namely, an ignorance concerning John Wesley, his life and his teachings. Although this volume will not give very considerable help at this point of Wesley's theology, nevertheless the person who reads it through will have not only an increased respect for Wesley's stature but a "feel" of what Wesley thought and believed. No less can be asked of the people that call themselves Methodists.

Thomas S. Kepler, whose introductions

to the great devotional classics of western Christendom have appeared each month in *motive* during the past year, has collected in book form a series of Lenten devotional studies based upon the insights of Paul. They originally appeared in metropolitan newspapers. *A Spiritual Journey with Paul* (Abingdon-Cokesbury Press, \$2).

As would be guessed at from the nature of their first appearance, these are not studies designed for help in scholarly exegesis. They are inspirational notes on religious themes. In fact, this is the kind of volume that could very well be placed on that worship and devotional shelf beside the book of Miss Bays reviewed above. The titles such as "A Light for the Gentiles," "To An Unknown God," "Into What Were You Baptized?" "Love Never Ends," suggest what is to be found in each, and a studied succession of biblical references add to their usability.

Dostoevsky is almost as often quoted nowadays by a certain group of young theological leaders as are the Scriptures themselves. Dostoevsky's understanding of the fallible nature of the human heart and man's possible depths of degradation, and his images of redemption are such as to make his interpretations inevitably significant to those who would understand the meaning of these ultimates in the confusion of our world.

A study of the heart of this contemporaneous Dostoevsky by the great Russian poet and thinker, **Vyacheslav Ivanov**, has been translated into English, and is now made available by an American Publisher. *Freedom and the Tragic Life* (The Noonday Press, \$3.50).

The people who are interested in the relationship of freedom and the tragic destiny of man will want to come through to an understanding of Dostoevsky's demonology and the mythical patterns of his writing. They will find this brief study of the major literary works of Dostoevsky helpful.

FOR the student of religious interests there is probably no better book buy in the world than a year's subscription to

the Student Christian Movement Book Club. Every other month the subscriber receives a book in uniform format of some one hundred and twenty-five pages. The subscription price is \$4, making the individual cost of the volumes about 67 cents each. In America, subscriptions are taken through **Alec R. Allenson, Inc.**, 81 West Van Buren Street, Chicago 5, Illinois.

They are, for the most part, written by English scholars upon the question of the Student Movement Book Club editors. The last three selections of the SCM Book Club indicate the range and quality of this excellent series. The September selection was *The Cross Over India* by **Rajaiah D. Paul**. It is an account of Christianity in India by a layman, one who has held important governmental positions. This is not only an interesting interpretation by an Indian of the story of Christianity in his land, but it is also a very keen analysis of what its future may be and the relationship of the western churches to it.

In November, the Book Club issued *Meet the Greek Testament* by **Adam Fox**. Not even seminarians in this land study Greek anymore—oh, a few intrepid scholars insist upon Greek, but the run-of-the-mill theological student never masters the language in which his scriptures are written. For that person, which is most of us, this excellent little volume, which outlines the externals of the New Testament in terms of contents, dates manuscripts, etc., and then interprets the Greek language and style is wonderful. The book closes with a discussion of a dialogue concerning some of the important words, such as "cosmos," "logos," "ecclesia" and "anastasis." The whole account is written with a kind of good-humored scholarship for which the British are noted.

The January selection is one written by the Bishop of Sheffield, **Leslie Hunter**. *The Seed and the Fruit* is a volume which attempts to discuss the practical questions of Christian morality in an industrial age. Its strength lies in its approach to morality based upon experience, rather than an ideological angle, but the sense of

moral principles which the author develops is not relativistic, being based upon the revelation of Christian vision and insight. His analysis does not try to whitewash the church or the worker. Neither does it condemn them out of hand. It is an excellent introduction to a study of the ends and means of social existence today.

THERE is a time to give a plug and now is a good occasion. **Allan A. Hunter's** revision and new edition of *Courage in Both Hands* is now available.

It is the account of more than sixty experiences in the conquering of violence through understanding and fearlessness. The brevity of the stories but adds to the punch of their significance. They are straight, direct and altogether salutary. *Courage in Both Hands* (Fellowship of Reconciliation, 21 Audubon Avenue, New York 32, N. Y., or New Century Foundation Press, 1159 West Olympic Blvd., Los Angeles 15, California, cloth \$1.50, paper bound 50 cents).

It is unfortunate that so many students who are interested in Bible study and make use of it for personal devotions as well as talks and addresses, go through so much of their lives before they discover the excellent helps that are available.

For any Bible student a primary reference should be an adequate commentary. Commentaries on the Bible are many and varied in extent, in cost and in theological point of view. At the moment for the intelligent student who is planning a lifetime library with a religious orientation, there is nothing better than to begin the purchase of *The Interpreter's Bible*, of which Volumes 7 and 8 (on the Gospels), Volume 1 (on Genesis and Exodus) and Volume 10 (the Epistles) are now printed (Abingdon-Cokesbury Press, \$8.75 each).

The ordinary student, however, who does not plan a church vocation will probably feel that this kind of an expenditure is too great for him. He ought, however, to have a good one-volume commentary. A new one, just published, the first completely new one-volume commentary in two decades, is written by a distinguished English scholar of Cambridge University, **W. K. Lowther-Clark**, *Concise Bible Commentary* (The Macmillan Co., \$7). The volume has a sense of unity which comes from its single authorship; it is concise and usable. It should be an excellent reference to be used for devotions as one reads his Bible, and it should be a most excellent aid in student conferences which emphasize Bible study. Certainly any student group would wisely allocate funds for the purchase of this volume for its library.

May 1953

An Exchangee Gives Away an Inheritance

SEVERAL weeks ago a young German engineering student at the Darmstadt Institute of Technology called at the Public Affairs Field Center, Frankfurt, with an unusual request. The student, who prefers to remain anonymous, wished to give a recent inheritance of DM 1,500 to enable a deserving American student to study in Germany. This generous gift is his way of repaying the American people for the opportunity that was given him to study at Michigan State College during the 1948-49 term as a member of the first group of student exchangees.

His American tour constituted an unforgettable experience. During his meeting with J. Robert Harris, Field Exchange of Persons Officer, he stated:

I can't ever really repay the people of America for restoring my faith in humanity, for fortifying my belief in the brotherhood of men, and for giving me a glimpse of a bright future which I may never live to see. No matter what happens, nobody, and nothing can take away from me the joy and the happiness which are mine because I was permitted to live for nearly one year in the United States.

To evaluate his act, one must realize that he is a poor student. He is working his way through the *Technische Hochschule Darmstadt*, from which he hopes one day to receive his Ph.D. degree. Darmstadt is one of the most badly bombed communities of Europe, and it requires considerable fortitude to live and study in this community.

Thus, it is not difficult to imagine his emotions when he learned that

a remote aunt had died in England and left him an estate worth several thousand pounds. The probating of his aunt's estate and the demands of the British tax collectors, when finally satisfied, left him with German currency totaling DM 1,500.

His small legacy could mean travel, new clothing, better housing, or a start in business. Instead, at immense personal sacrifice, he is giving the entire sum to an American student whom he has never met. In his own words:

I should like to give to some American student—preferably from Michigan State College—the DM 1,500 which I have just inherited from my aunt. I do not wish to be identified as the donor. This gift is something which I feel I must make. I want no credit for doing something that makes life a little better for some other person. I want no letters telling me I am doing a fine thing—because, in a lot of ways, this is a gift which hurts. I really yearn for that DM 1,500. Still, if I can make some American student half as happy as I have been made because of the kindness of the American people, I shall feel more than amply rewarded.

In compliance with his request, his identity is being concealed by the Office of the United States High Commissioner for Germany.

President John A. Hannah, of Michigan State College, will be asked to select an American student of unusual competency to be the recipient of this gift. The DM 1,500 has been set aside to pay his tuition and living costs at the Darmstadt Institute of Technology. A German returnee group is being asked to pay the transportation costs for this exchange student.

Pamphlet Reviews

THE situation in South Africa is one of the most ticklish in all the world. On it are based the hopes of many free men, and it seems to epitomize the struggle between the races that is such a tragic element in today's world. One of the most hopeful aspects of the whole situation in South Africa has been the use of organized, nonviolent techniques by those who are the victims of the apartheid policy of that Government. Much of the story is published in *George M. Houser's Non-violent Revolution in South Africa* (Fellowship Publications, 21 Audubon Avenue, New York 32, N. Y., 25 cents per copy).

As we have said often in these pages, Pendell Hill pamphlets are some we most highly regard. The excellent series continues with *The World in Tune* by Elizabeth Gray Vining and *The Ministry of Counseling* by Carol Murphy (Pendell Hill Publications, Wallington, Pa., 35 cents each). *The World in Tune* is an excellent study of a few significant prayers, starting with the collect, "Almighty God, unto whom all hearts are open, all desires known . . ." and ending with a quote from Don John Chapman, "Pray as you can, don't try to pray as you can't," and "the only way to pray is to pray, and the way to pray well is to pray much." After reading this booklet, one feels like praying much. *The Ministry of Counseling* is an essay seeking to bring together two parallel endeavors; a living religion of the holy spirit and a contemporary movement in therapeutic counseling, nondirective counseling.

The Religious Film Association Guide to Films for Church and Community Use has published its tenth anniversary edition (Religious Film Association, Inc., 220 Fifth Avenue, New York 1, N. Y., 50 cents). This excellent guide has descriptions of the films along with critical evaluations on approximately three hundred motion pictures, one hundred eighty sound and silent filmstrips and many miniature slide sets in color. There are also articles to help in the use of audio-visual aid and on handling of the equipment plus a listing of reference materials.

Suzanne de Dietrich's *Discovering the Bible* (The World Council of Churches and The World Council of Christian Education, 156 Fifth Avenue, New York 10, N. Y., 50 cents) is a revision of her *Rediscovering the Bible* first published by the World Student Christian Federation. This is a practical handbook of Bible study which raises a few basic

questions concerning the nature of Bible study, what the authority of the Bible may be and the reasons for group study of the Bible. Then it goes on and gives practical suggestions, outlines and topics for Bible study. It is made available at an impressively low cost as a result of having been printed in India. It should be useful in helping young people discover the Bible. And as a student group makes its plans for Bible study certainly *Discovering the Bible* should be in the hands of the planning committee, and they may want to make it available to the entire group.

In many respects the newly published study guide written by **Bernhard W. Anderson**, *The Unfolding of the Bible* (Association Press, 50 cents), will be even more interesting and usable by college student groups. It was originally prepared for a Religion in Life emphasis at Bucknell University. The student response was so good that it seemed pub-

lication was called for and the Association Press has carried through. This series of study guides (eight in number) seeks to implement Dr. Anderson's belief that the best way to study the Bible is from within, seeing it, in the words of Kierkegaard, not as a textbook but as "a letter from God with your personal address on it." The studies carry those who follow through a great drama in three acts.

Because 1954 is going to be tremendously important in the ecumenical life of the church, with The World Council of Churches at Evanston, Illinois, and certainly because the Student Christian Movement is becoming increasingly aware of its ecumenical responsibilities and needs, an account and study guide of the third World Conference on Faith and Order, held in Lund, Sweden, last summer should be useful: *He That Gathereth* by **James W. Kennedy** (World Council of Churches, 156 Fifth Avenue, New York 10, N. Y., 50 cents).

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THE CURRENT SCENE

REPORT ON INDIA

By Harold Ehrensperger, motive's India correspondent

Situation since the death of Joseph Stalin and rise to power of Georgi Malenkov.

India feels somewhat strengthened in her "neutral" position. She believes that any new regime may mean a change in policy. She is primarily interested in peace, and she is eager to encourage peace prospects in either the West or in the USSR. The press has expressed a hope that funeral orations of leading communists mean a more realistic peace policy.

What "neutral" means in India.

The neutrality of India is misunderstood by the USSR as well as the United States. She is not neutral in the struggle against the totalitarian rigidity of the USSR with all its attendant wrongs, nor is she neutral to the dangers in the West of economic exploitation that allows gross injustices under the guise of economic necessity. She views a world in which she sees certain good in socialist reform as inevitable in the present setup in the world. Her government is founded upon democratic principles with socialization of some aspects of her government. She is trying to accomplish a revolution for her people with their consent and cooperation. Change for the three hundred sixty millions in India must come—she wants the change to come by nonviolence and with the help of the people. The alternative is for the government to become a dictatorship and to enforce a totalitarian rule. She wants both the East and West to understand that in five years she has accomplished tremendous change. She has begun to turn the people who were subjects into people who are citizens. This is necessary if she is to have a democracy. To do this she must have a peaceful world. War would force her to become totalitarian. She sees her role as "neutral" only because she would like to be mediator and peacemaker.

Why India wants peace.

The two major problems that threaten the achievement of democracy in India are the redistribution of land and the eradication of the danger of open hostility with Pakistan. She is seeking to solve the land problem by taking the land away from the large landowners through legislative, legal processes. The landowners are fighting this. Late-ly the land-gift movement has started through the leadership of Vinoba Bhave. It is a movement to get landowners, both large and small, to give up a portion of their land for those who have none. It asks for a change of heart on the part of the "haves" and is preparing the public mind for "a drastic social and economic revolution" by consent and not coercion. This is a way which will meet the approval of the Indian. Such a change requires time. India wants peace so that this redistribution by legislation, change of heart and any other way can succeed. Forced redistribution means totalitarian methods.

The trouble with Pakistan.

War with Pakistan was a possibility up to a year ago. Now it is less and less likely. The Pakistan situation is the result of partition of the country at Independence. The chief bone of contention now, aside from economic issues and communal problems, is Kashmir. The Vale of Kashmir has long been an area of sentimental importance to India. The creation of what are practically Muslim- and Hindu-controlled areas of the subcontinent through partition makes any dispute between the two parts delicate and explosive. India does not trust Muslim Pakistan and Pakistan does not trust preponderantly Hindu India.

THE CURRENT SCENE

History has highlighted this conflict, and the British Raj used it to advantage during the long possession of the country. So acute is the feeling that in peace-loving and nonviolent India a half of the current year's budget will be spent on the military. Time is important here. Given a few more years of peace, India believes that tensions between Pakistan and India will decrease and that both countries will realize their mutual value to each other. Partition has left its wound, and time is needed for the healing.

Food.

Redistribution of land will not mean an end to starvation. Improved methods of farming, cultivation of the soil and irrigation are absolutely necessary. This is the place where the Technical Assistance Program (Point Four) can be of greatest help. The aid is doing remarkable things in many areas of the country. Food and water are the two primary necessities in India today. America knows how to get both of these through the best methods. She must help if she is Christian.

The shape of the future.

1. India would like to remain independent, not neutral to evils both in capitalism and communism.
2. She would like to be a peacemaker because of her inherited love of peace and because of her need for peace to develop her new nation and heal the wounds of partition.
3. She will welcome foreign aid which is without political commitment, hoping the West will respect her integrity and her background as a country devoted to peace and eager to preserve it. She wishes to be an advocate of tolerance and her best minds are dedicated to educational processes which allow differences in economic, political and religious ideology.
4. America's policy in India now stands either to further Western influence or to destroy the effect of the long, costly missionary endeavor. The U.S. Government can now take over much of the work formerly done by specialized missionaries and with much greater resources help build a bridge of understanding between the two nations. If America insists upon approval of her way of life, of her economy, and of her foreign policy, India and her vast potential as a power will be alienated. This would be the most serious loss possible for the free world. India can be won by love, not by force and coercion.

Christian policy.

American Christians should encourage technical aid to India but they should insist on the use of the utmost care in the selection of intelligent and understanding men and women to guide the program. Technicians are not enough—men of integrity are needed. Missionaries should be sent to live the gospel, to help in every possible way to share what America has to give in the spirit of Jesus. They should be Christians first, Americans second. Indian Christians need to demonstrate the meaning of their Master by working for an indigenous church independent of foreign aid as quickly as possible. They should lend their support to all humanitarian projects, to the land-gift movement, and to all efforts to improve the lot of the millions who are illiterate, hungry and who need a chance to live decently.

Reading, Writing and Odors

EDITORIAL

There are many, almost myriad, ways of alienating friends. One of the more successful is the gambit known as, "Well, I'll be. . . ."

SCATTERLING: Smelly place, isn't it?

ROVER: It does have a certain odor.

SCATTERLING: A smell, my friend, is more powerful than an odor. An odor might be roses or honeysuckle. What I witness to is a smell.

ROVER: If you are going to be technical, it is a stink. You and I do the smelling.

SCATTERLING: Quibbler!

ROVER: Just following the leader.

SCATTERLING: What I can't understand is why this place is rated so high when it smells so bad.

ROVER: What do you care how it smells? However, I insist, it doesn't smell. The people here may do some smelling, but not the place. They smell the same way you do, with their noses.

SCATTERLING: But apparently the effects are not the same. I don't see how they stand it.

ROVER: Probably because they have no other alternative.

SCATTERLING: How can anyone so unsanitary be a world leader?

ROVER: I understand Queen Elizabeth (Number One, I mean) did not take a bath very often. Taking a bath or not taking a bath does not seem to have any relationship to leadership.

SCATTERLING: But this is the modern world.

ROVER: Your section has a certain culture known as modern.

SCATTERLING: It is modern. Look at all the advances we have made!

ROVER: Got rid of a lot of odors.

SCATTERLING: You know, almost none of these people can read or write.

ROVER: That is a pity, I agree.

SCATTERLING: Can you imagine anything significant coming from here?

ROVER: No, nothing other than some of the world's finest architecture.

SCATTERLING: Oh, be practical.

ROVER: Trains run on time.

SCATTERLING: I'll have to admit that.

ROVER: Some of the world's wisest statesmen.

SCATTERLING: One man, the head minister!

ROVER: Don't you know anything about your world? The vice-president is considered one of the most provocative and creative of modern philosophers. This country has ambassadors whose counsel is considered not simply sophisticated, but daringly hopeful.

SCATTERLING: A handful!

ROVER: Note: great in architecture, the basic art; a leader in thought with disciples crowding around; daring statesmanship which puts the timid lines of our old liners to flight; and most of all, a people who may not have the latest plumbing gadget but who have hope. Where can you match it?

SCATTERLING: Well, I'll be. . . .

ROVER: You were saying?

SCATTERLING: Well, I'll be. . . . You wouldn't think it could happen in a place like this, would you?

ROVER: Why not?

SCATTERLING: They're so backward.

ROVER: Those specials I mentioned backward?

SCATTERLING: Only exceptions. How can anything . . . ?

ROVER: Well, I'll be. . . .

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